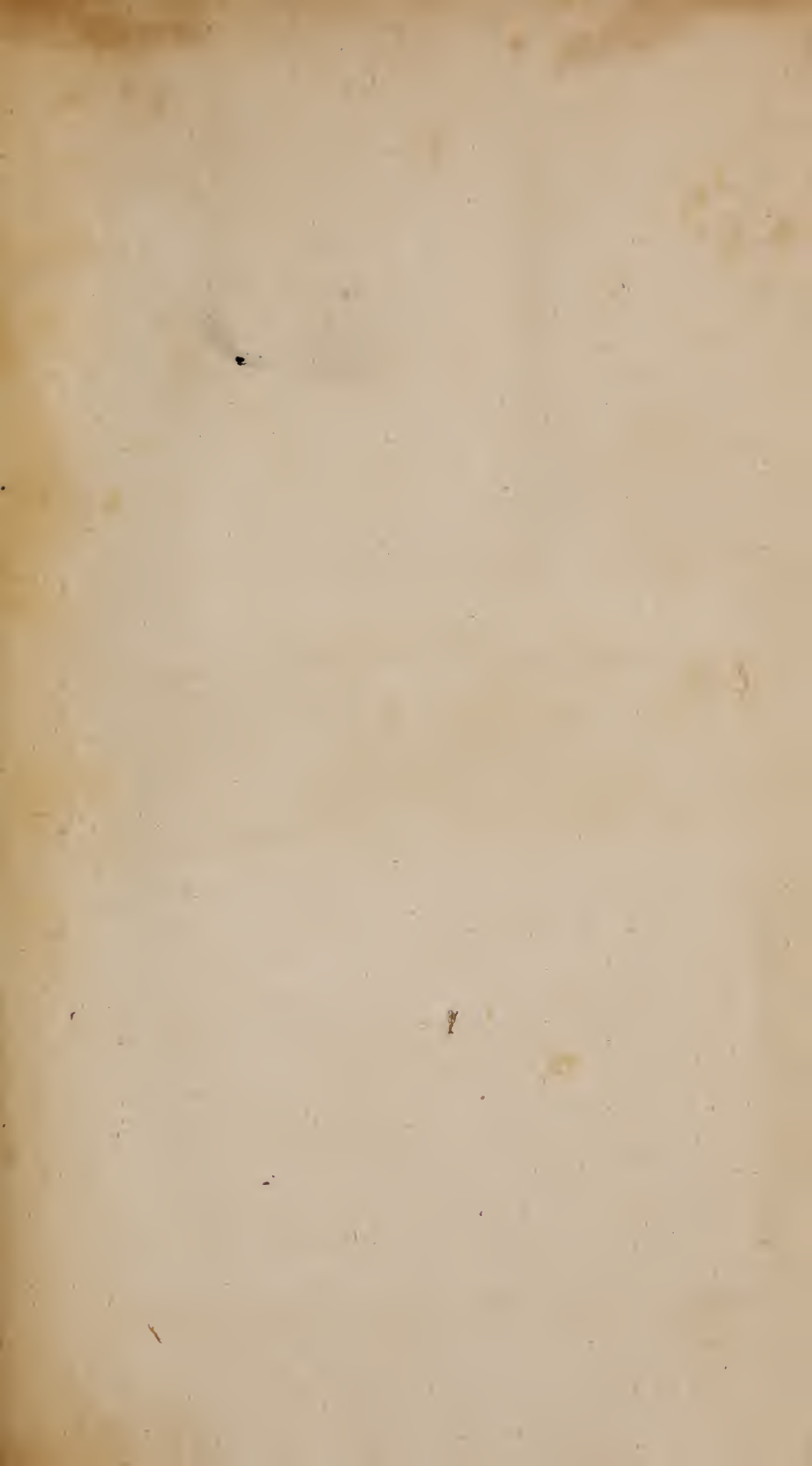

SOCIETY OF INQUIRY;
Princeton Theol. Seminary.
 —●—
No. 1149

LIBRARY
 OF THE
Theological Seminary,
 PRINCETON, N. J.

Case,..... *Division* **I**
Shelf,..... *Sec.* **7**
Book,..... *Vol.*



THE
UNITED BRETHREN'S
MISSIONARY INTELLIGENCER,
AND
Religious Miscellany;

CONTAINING THE MOST RECENT ACCOUNTS RELATING TO THE UNITED BRETHREN'S
MISSIONS AMONG THE HEATHEN; WITH OTHER INTERESTING COM-
MUNICATIONS FROM THE RECORDS OF THAT CHURCH.

No. 10.]

SECOND QUARTER, 1836.

[VOL. V.

(Translated from the French for the Missionary Intelligencer.)

I. A VISIT TO THE NORTH OF FRANCE IN THE AUTUMN OF 1833, BY
BROTHER JEAN MENTHA.

BEING requested by the Elders' Conference of the Brethren's Unity to visit our friends dispersed through the north of France, I complied with their wish, relying upon Him who has said, "My grace is sufficient for thee; for my strength is made perfect in weakness." I left Zeist, in Holland, October 7th, and arrived in a few hours at Rotterdam, from whence I set out the next morning for Dunkirk. The passage was short, and on the 9th I found myself on French soil.

Before entering upon the details of my journey, it would perhaps be to the purpose, to insert some general observations upon the state of religion in those countries through which I passed. As it is impossible for the traveller himself, in so rapid a tour, to collect sufficient data upon this subject, I had recourse to some friends in order to obtain the most correct information. There are in the north of France (as throughout nearly the whole of that country) a multitude of Catholics, kept in bondage to superstition and error, without the means of arriving at a knowledge of the truth; entire masses of people without religion, living in the most open impiety, and "without God and without hope in the world." Nevertheless, agreeably to what has been communicated to me, and what I myself have observed, there is a religious movement beginning to appear in these parts. It is slow, but it seems genuine, and is calculated to rejoice those who love the advancement of the Saviour's kingdom. This movement is more or less perceptible in certain districts, but the want of something better is very generally felt. More than 360,000 copies of the Bible have been distributed throughout France during the last three years, of which a very large number were disseminated among the Catholics of the north. You may openly speak of the Gospel, and in many places collect numerous auditories. In comparison with the dense population of this country, the number of persons converted to the Gospel, is as yet very small.

I return to my journal. Before I take leave of Dunkirk, I will

relate part of a conversation which I had with a captain of the navy, whose profane language induced me to address a few serious words to him on the state of his soul. This unhappy man, like many others, replied, "I cannot believe in the existence of a Being, whom you call good, if he could create men in order to render them so wretched afterward." "It is sin," said I, "which causes the unhappiness of mankind: God can only desire the well-being of his creatures, and in token of his love he sent his Son into the world to save sinners. The word of God conducts us to CHRIST, the fountain of salvation. If we despise JESUS and his word, we have nothing to expect but eternal condemnation!" "I do not fear death," he replied, "for all ends with life; four times did I suffer shipwreck, and four times was I destined to be saved alive. Were it not for my family, I would not hesitate to destroy myself."

The immoral conversations which I overheard in various places, served to confirm my opinion of the extreme demoralization which I had noticed when I first set foot upon French soil. My heart sickened with sorrow. Without being determined upon any definite plan for my journey, the LORD directed my steps to L., where I became acquainted with two clergymen converted to the Gospel, and some other children of GOD. Recently settled in this city, and united in heart and sentiment, these two friends labor hand in hand for the propagation of the Gospel in this vast field, whither their Master has sent them. Upon their arrival at L., they found Protestantism paralyzed by the most reckless indifference, and they sought to awaken both Protestants and Catholics by proclaiming the vital doctrines of the Gospel, and preaching CHRIST crucified. Their zeal and their charity contributed to favor the aim which they had in view. Prayer-meetings were soon held several times a week, and the LORD deigned to bless the means used, to the conversion of a number of souls.

Sunday, 13th of October, I assisted in the morning at a prayer meeting composed of persons who profess to be converted. Special blessings always rest upon such associations, when brotherly love, joined to a genuine spirit of prayer, presides over them. I afterward repaired to the Sunday school. The attendance was thin, which must perhaps be attributed to the carelessness of parents ignorant of the value of a religious education. I remarked with pleasure the attention paid on the part of the pupils, some of whom replied in a gratifying manner. School being over, there was a very edifying sermon on Isaiah i. 18. The auditory was composed of persons of all ranks; and among the rest, there were many Catholics present. Another sermon was delivered in the afternoon.

For the last ten years, the department of the north, and more particularly the neighborhood of L., has been successively visited by various Missionaries of the Continental Society. By hearing the Gospel, many persons belonging to the two predominant confessions, have been awakened from the sleep of death; and almost

insensibly little churches have been formed in eleven different communes. I accompanied Mr. M., one of the above pastors of L., in several visits to these churches, and had the pleasure of becoming acquainted with many very interesting Brethren. D., a mason by trade, is a living testimony to the power of the Gospel. Converted to the truth by the preaching which he had heard, he sought at first the society of Protestants, hoping to find in them brethren and friends in CHRIST. His surprise was the greater, when he met with a direct opposition on their part to the precepts of the Gospel, which he professed and sincerely believed. Though still weak in his own Christian experience, he did not suffer himself to be either intimidated or discouraged, and assisted by grace, he became, in the hands of GOD, an instrument for the awakening of many among them. Possessed of a good judgment and natural talents, he was soon after his conversion employed as a *colporteur*, and acquitted himself faithfully of the commission.

The following anecdotes may perhaps not be entirely devoid of interest. During the reign of Charles X., it was necessary in order to sell the holy Scriptures, to be provided with a permit from the prefect. With the intention of obtaining such a permit, D. repaired to L., and presented himself at the prefect's office, where he was overwhelmed with abuse and raillery by those there employed, but to which he made no reply. Once in possession of what he wanted, he began to plead the cause of religion with so much warmth, and the LORD enabled him to carry conviction to their minds with so much force, that he not only stopped the mouths of the scoffers, but inspired them with such a respect for the word of GOD, that before leaving the office he sold them several Bibles. On another occasion, D. entered the house of a professor, who had several scholars with him. The *colporteur* offered his merchandise, and the doctor, by a learned dissertation on religion and the doubts raised against the divine authority of the Bible, tried to intimidate the bookseller; he was, however, far from attaining his point, for D., by convincing arguments in favor of the Gospel, persuaded the pupils, who purchased some Bibles, and afterward made their master believe that the bookseller was a learned counsellor.

A poor Catholic, curious to know what took place in the meetings of Christians, for this purpose, under cover of the night, approached the window of the place of assembly; the things he there heard struck him forcibly; he repeated his stratagem; his neighbors and family perceived it, and ridiculed him; but all their mockery only served to deepen his conviction of the truth. He could no longer resist the desire which he felt; he stole secretly into the place of assembly, and posted himself behind a stove that he might be the less noticed. In an humble posture he listened to the simple reflections, which D. was making upon sin and its fatal consequences, and upon the glorious redemption which JESUS came to work out for them that believe. The truth penetrated his soul. He imagined that all was intended for him, and he could

not conceive who should have been able to report to the speaker all the minutest particulars of his sinful life. Sorrow and confusion seized upon him to such a degree, that when the meeting broke up, he was at first unable to utter a single word. The grace of God had opened his heart, like that of Lydia, and he was brought to submit to the Redeemer's easy yoke.

On the 17th, I accompanied the pastor M. to R., one of the most busy manufacturing towns of France. It was near eight o'clock in the evening when we set out from T., still distant about a league from the former place. The night was dark, the weather rainy, and the road very bad; but guided by a man and his two sons, we soon reached R., where some fifteen persons were awaiting our arrival. The pastor gave a short exhortation, and I was requested to engage in prayer. Having spent but a few moments in the midst of these laborers, (for they are all laborers that work in the factories, and still belong to the Catholic Church,) I could not judge of their religious state. All that I have been able to discover concerning them is, that they manifest a disposition favorable to the Gospel. On the way, the guide gave me some account of his conversion and past life. "I was chorister in the Catholic Church, a zealous and bigoted Papist, when God, of his mercy, led me to hear an evangelical sermon. From that time I was no longer at rest. Separation from the Catholic Church became an urgent duty, but it attracted so much the more notice, because the priests made every effort to bring me back, as a stray sheep, to the fold; yet all in vain. From this moment the LORD permitted me to serve him, although in great weakness, yet it is not the less a mercy."

Notwithstanding these and other encouraging facts which I might multiply, it would be a mistake to conclude, that an evangelical ministry meets with neither difficulty nor opposition. Here, as every where else, the enemy only yields inch by inch the ground which he has had in his possession, and wherever the Gospel is faithfully preached, it is a stumbling-block to some, and foolishness to others, and to a very small number only it is the power of God unto salvation. In the neighborhood of the factories particularly, the Gospel encounters violent opposition. Full of gratitude toward the Saviour, who had permitted me to behold several monuments of his love and mercy, I left L. for A.

On the 20th, I set out for H., a village at a short distance from that city, where there are sixty or eighty Protestants, several of whom have been lately awakened from their sleep of death by the preaching of the Gospel. I spent two days among them, and was enabled to encourage them in following the footsteps of our common Redeemer. Accompanied by one of these dear brethren, I started for A., and there paid several visits to persons who were well disposed toward the truth. This city and the whole department would offer a vast field for labor. There are in many villages some hundreds of Protestants whose spiritual condition is indeed deplorable.

On the 22d, I arrived at Amiens, a city which, to this day, seems to offer no religious interest; but which on the contrary, by its imposing and superb cathedral, serves as a bulwark for those who hold truth in captivity; but I hope the day will soon come when the trumpet of the Gospel will be heard within its walls, and will cause the intrenchments of the enemy to fall to the ground. On the 28th, I arrived at V., where I passed several days in the Christian society of the pastors C. and T., from whom I received the most affecting marks of brotherly love. I took advantage of my stay to visit a goodly number of Protestant families of the neighboring churches, and I had much cause for rejoicing at the work which the Saviour has commenced in the hearts of many of their members. One general observation I made, that wherever there are Protestants, the Catholics are difficult of access; whilst in those places inhabited exclusively by the latter, there is, in a considerable number of instances, great eagerness to hear the Gospel.

On the 31st pastor T. and myself set out for C., (a town of the department de l'Oise,) ten leagues from A. It was All Saints' Day, which is still observed as a great festival. We passed through several villages without scarcely meeting a single individual, the inhabitants being at church, which prevented our distributing as many tracts as we could have wished. Shivering with cold, and worn out with fatigue, we reached the town toward evening, in a storm of rain. Unfavorable weather having prevented me from visiting the Catholic villages of the neighborhood, I was obliged to confine myself to the Protestants of C., among whom I became acquainted with some very interesting Brethren. It is in this town that about three years ago Mr. T. fixed his head-quarters; and from hence he makes his Missionary excursions into the numerous villages round about, where many persons seem well disposed toward the Gospel. Upon the whole, his efforts have been peculiarly blessed in latter years, especially among the Catholics, several of whom have been savingly awakened. He has preached in more than forty different places, without the priests having been able to offer the least hindrance. At no time, perhaps, have the Catholics shown so much of a disposition to hear the Gospel; an actual hunger and thirst after the word of life seems more and more manifest among them.

The private visits which I paid in Christian families, have convinced me that wherever the Gospel is heard and believed, it exercises a beneficial influence upon all those that embrace it. The moral condition of a very great number of the inhabitants of the departments of the Somme and Oise, (or Picardy,) and particularly around C., is most deplorable. But a great door is opened for the Gospel, though as yet there are few converted souls. In order to explain more fully the nature of the mission in these counties, I must add to the very imperfect details which I have given, the observations which a reverend friend of mine has permitted me to extract from his journal.

“ Journal of 17th March, 1833.

“ALTHOUGH feeble and suffering, and the season rainy, I thought it my duty to go to V., a village situated three short leagues to the north-west of C., according to a promise which I had made some days previous. I mounted a horse, accompanied by my friend Jacob. He is a man whom not long ago you had to look for in taverns, in the midst of revels and battles, in which he performed a conspicuous part. The extreme roughness of his character rendered him the scourge of his wife. Since his conversion he is as remarkable for his mildness, energy, and perseverance in doing all the good in his power. Frequently after laboring the whole day, he comes at evening to accompany me in my preaching excursions to the neighboring villages. On Sunday, if the weather will at all permit, he goes out alone, or accompanied by a friend, in order to distribute religious tracts, and to make known the Gospel in the country. If I want a travelling companion, he is always ready. His frank, sincere, and energetic manner, contributes not a little to divert my mind from the difficulties of the journey. Behold us, then, on our way, clambering up the hills and descending into the valleys that lie between C. and the villies to which we are bound. We at length reach V. It is a large village, situated on a little hill at the extremity of a plain. You can form no idea of the degraded condition, and the absence of all thoughts of religion, which characterizes its inhabitants. Arrived,—some one forthwith announces my coming. The service commences, and the house is filled with a numerous assembly. Frequently I perceive great attention, and sometimes emotion in the countenances of many. A stranger, a young female, particularly attracted my attention; she listened with interest and intelligence, and was too much affected to weep. At the close of the service, when I distributed the tracts, she approached me in order to request one, and I gave her, *Rose, or the last Night*. I felt myself moved to pray for her with fervor. May this female, whom I may probably never meet again in this world, be brought captive under the yoke of CHRIST. A poor man approached me, telling me, that he had some time since had an intention of procuring a Bible, if I would but sell him one: every one told me that he was the poorest man in the place, and that he meant to sell a piece of furniture to pay for it. He now has a Bible. Another incident attracted general attention. An old man of seventy-five, who has travelled a good deal, and who has spent several years of his life in a convent, arose and said: ‘Who will join me in organizing a church? let him say so! I offer myself as reader to the little assembly.’ He too has a Bible, and there are now five in the village. I have sent him various religious works, and given him the necessary directions on the manner of worship.

“From thence I set out for B., a large village a quarter of a league from V. In this town there were at one time ten Protestant families, who, driven about by the wind of impiety and worldliness,

became Catholics, or rather nothingarians. There is but one female who is still attached to the Protestant faith; and she has lived from her infancy without a Bible, and without any religious privileges. The only minister she ever heard is myself, and that but once. Jacob upon our arrival sought out some acquaintances, to inform them that there would be preaching. During this time, I was in a corner of the house, plunged into the deepest dejection of spirits. In the yard, some shameless young persons conducted in the most indecent manner. I retired to the garden in the rain, but I felt as though I could not pray. Jacob returned, many persons collected, and I determined to begin the service. Whilst I was thus occupied in preaching the Gospel to those who had assembled, a multitude of people arrived with the authorities of that and a neighboring village at their head. They came up in a laughing, trifling manner, and, as they said, to rest themselves. When I perceived this disposition, I stopped, and with calmness and authority, invited them to be seated. Surprised, they obeyed; perfect silence reigned, and they all listened with the greatest attention. When I had finished, several exclaimed, 'It was well; I shall come here again!' I distributed religious tracts, and saw with pleasure that nearly all could read. It was the first time I preached in that village. Praising God in my heart, I mounted my horse to return to C. About half way, in the midst of a wood, Jacob and myself stopped to eat a little bread and meat, which he had carried in a handkerchief. The rain which began to fall served us as drink, to aid the digestion of our frugal repast. But soon torrents descended from the black clouds over our heads. The darkness of the night, together with that of the storm, was so dense that I could scarcely see my horse's head. At length, thanks to Divine mercy, we arrived, though well soaked, at home, without having met with a single accident."

Having collected the information necessary to direct me in continuing my journey, I took leave of the pastor T., and accompanied by some Brethren, set out for T. and St. M., villages situated at a short distance from G. Three families in these two villages were the first fruits of a religious revival in these districts. I spent some days amongst them, and had cause to rejoice at the profession they made, and which they honored by a conduct conformable to the Gospel. On leaving them, these friends accompanied me part of the way. We clambered up the steep acclivity of a hill, from the top of which you enjoy a lovely prospect of a valley bordered with majestic trees, whose color betokened the falling of the leaf. Before us arose a crucifix, which seemed to recall to our minds the subject upon which we had just conversed. "If we always had before the eye of faith," said I, "that standard which is in sight, we should be enabled with the same joy we feel at the present moment, to traverse the arid deserts of this world, and to cross the tempestuous ocean of mortality." Thus the LORD prepared for me, in a country altogether Catholic, a time of refreshing in the midst of his children. I continued my route, distributing religious tracts to almost every individual I met. Passing

by P., I went to F., a village situated three leagues south-west from A. It is quite a new field, but one that promises a happy result. A revival has already commenced among the Catholics, and many are truly converted to the Gospel. In order to illustrate the character of this revival, I will insert a few facts relative to the life and conversion of the *Garde Champêtre* of this place, who was the first that was brought to the knowledge of the truth, by reading the Bible and tracts. Serving as a soldier under Napoleon, he was wounded at the battle of Waterloo, and was left lying on the field of carnage. Under circumstances apparently so critical, he felt the first drawings of Divine grace, yet without comprehending them at that time. Being without resources, after recovering from his wound, which deprived him of the use of an arm, and not knowing whither to turn his steps, he was providentially led into Picardy, where he had no intention of settling. Necessity, nevertheless, obliged him to accept of the first situation that offered—that of *garde champêtre*. About four years since, a colporteur passing through F., left there some tracts and a few copies of St. Matthew's Gospel. These works fell into the hands of D., (the name of the *Garde Champêtre*,) who read them with avidity. This course of reading awakened in him a desire of possessing the whole Bible. He obtained one from Paris, and read it over and over again, but he did not find what he expected, for the obvious reason, as he now says himself, because it was still a sealed book to him. Discouraged and desponding, he neglected the perusal of it, and sought peace and consolation in the Romish Church. In his proselyting zeal, he tried to stir up his associates to more ardor for the Church and its worship. When the great jubilee was celebrated, D., encouraged by the priests, went from house to house, soliciting the Catholics to go to confession. He went there himself, but when he arrived at the parsonage, he only found the maid servant of the curate, who said to him, "What! do you come to confession? Do you not know, that it is only to God we must confess our sins, as he alone can pardon them? Read the Bible, and it will teach you these things." In the mean time the curate arrived. Thunderstruck at the last words of the servant, D. stood immoveable, stupified with shame and amazement. The priest called him; his agitation increased, and he was unable to speak. The confessor perceiving his embarrassment without knowing the cause, encouraged, and after having conferred absolution, dismissed him. His conscience was troubled. In this state of mind he again took up his Bible, and now every word, every line, shed a ray of light upon his soul, and he soon tasted the comforts of the doctrine of salvation through CHRIST. Since this occurrence, D. has left the Romish Church, and by the grace of God, has become the instrument for awakening many in his village, but also an object of hatred to the enemies of the Gospel. A little church, consisting of from six to eight persons, has been formed at F., and D., as being the most advanced, conducts their worship.

I insert an extract from a letter addressed by D. to a pastor.

“October, 1833.

“REVEREND AND DEAR BROTHER,—The enemies of JESUS CHRIST, disconcerted by the success of your preaching in this *commune*, are now bestirring themselves, and making use of every expedient to throw suspicion and contempt on the authority of the Gospel and of its ministers. By their discourses and their writings, they seek to stagger those who had taken some interest in the preaching of the good word of GOD. Should they succeed in leading *some* astray, we at least have the consolation of knowing that they cannot turn *all*, and the success which they seem to obtain will only be temporary; for GOD can easily remove all the obstacles which oppose themselves to the advancement of his kingdom. I am menaced with persecution. They threaten to deprive me of my place, and to prevent me from selling Bibles, and from speaking of the Reformed religion. I replied with firmness, that I was prepared for every thing the LORD might be pleased to send; that I knew in whom I had believed, and in whom I placed all my confidence, and that, as to my office, I attached but a secondary importance to it; that it had pleased GOD in his bounty to give it me; and that should it be his will to take it from me, I would still praise him and be thankful; yea, I would remain faithful to him, for he is faithful, and will not forsake those that put their trust in him. I ended with saying, that the enemies of JESUS and of his Gospel might perhaps deprive me of my situation, but they could never prevent me from making known the great compassion of CHRIST toward poor sinners, and in particular toward me. Your stay among us has been blessed by GOD; let us pray that he would strengthen us by his Holy Spirit. I, for one, have special need to be strengthened; I am very weak. Pray for me, that my faith fail not.

(Signed)

D.”

Many whom I had occasion to see at F., seemed to be well disposed toward the Gospel, and testified their thankfulness for my visit. The enemy is doing all in his power to oppose the work of grace; but here, as every where else, he will find himself disappointed. In a village not far from F., I was invited to hold a meeting. There were but a few persons who had manifested a desire to hear me. But I had scarcely commenced, when a crowd of workmen passing by entered the house where I was speaking. They listened to me in the most profound silence, and with deep interest. The meeting being over, I distributed all the tracts which I had, to those who appeared most desirous of obtaining them. Several said, “If there were such preaching in our churches, we would go every Sunday; but the masses which they chant, we cannot comprehend.” I paid several private visits; and among the rest to a young teacher, who had been deposed on account of having manifested some religious sentiments, and introduced the New Testament into his school.

After an affectionate leave of my friends at F., I was accompanied by D. till within sight of V. His zeal for the propagation of the Gospel, his knowledge of Scripture, and above all, his love for the Saviour, affected me deeply. I then visited four villages in succession, inhabited by a number of Protestants. I remarked with pleasure, that among the young persons of this confession, there was an evident desire manifested for the truth; some, being convinced that they acted in opposition to the law of God in frequenting worldly amusements, had renounced them, and seemed to be engaged more than heretofore in the great business of salvation. The elder Protestants content themselves more generally with the externals of worship; and are willing to believe that they have done enough, when they have attended the services of the sabbath. I nevertheless cherish the hope, that the Saviour will deign to awaken this church from its sleep of death, and to vivify it by the truth of his Holy Spirit. One of the greatest inconveniences of the Protestants, scattered among the Catholic villages, is, that they have no other opportunity for the instruction of their children, than the Catholic schools, which, in the country particularly, are generally very indifferent.

Arrived at the close of my journey, it only remains for me to record the praises of our dear Saviour, for the gracious assistance and protection, which he has deigned to grant during this pilgrimage, and for the signal proofs of his mercy toward me, his unworthy servant.

In my rapid passage through Belgium, I was unable to learn any thing satisfactory as to the religious state of this country. Indisposed from a severe cold, and fatigued by travelling, I complied with the invitation of a friend at Elberfeld, and spent ten days there, which were marked by the most touching tokens of brotherly affection. I profited by this opportunity to visit the religious establishments of the beautiful and interesting vale, called Wupperthal. This stay, while contributing to my restoration to health, also served to strengthen me so much in the inner man, that with a heart overflowing with gratitude, I once more set out for Zeyst, where I arrived in safety and comfort, on the 19th of December, 1833.

NOTE.—Toward the support of this important Mission, several individuals in the city of New-York contribute annually, which is most gratefully acknowledged. Donations to this object will be thankfully received and faithfully applied, by Mr. Jacob Bininger, No. 141 Broadway, and by the Editor, No. 14 Dutch-street.—[ED. MISS. INTEL.]

[From the "Periodical Accounts," &c.]

II. MEMOIR OF THE LIFE OF BROTHER JOHN CONRAD KLEINSCHMIDT, LATE MISSIONARY IN GREENLAND.

(Concluded from page 391.)

"HAVING at length arrived at the place appointed for me by my LORD and Master, I felt like the sparrow which had found a house, even the altars of the LORD of Hosts. At the same time, I must confess, that the first appearance of this gloomy and desert coast was frightful beyond all my previous conceptions. I thought, 'Is it possible that I can live happily in such a country?' I was soon, however, convinced that this *was* possible; yea, I must acknowledge that the experience of my Saviour's love made this wilderness to me like the Garden of Eden; so that I not unfrequently was led to think that no spot on the surface of the whole earth had more attractions than my beloved Greenland. When I considered that even this dreary land, and its poor inhabitants, were not accounted too mean by the Lamb of God for the erection among them of the banner of his cross, all doubts and fears vanished, and I felt myself thoroughly at home. The LORD was pleased to bless my endeavors to acquire the uncouth language of the Greenlanders, and before the close of the second year, I was able to proclaim the love of JESUS to sinners, although with stammering lips. In later years, I was frequently humbled by the thought, that my discourses to the Greenlanders were attended with less evident unction than in the earliest period of my ministry. At this season my whole mind was devoted to the study of the language; and to accelerate the acquisition of it, I was in the habit of rising at half-past three o'clock in the morning. In my hours of solitude, I delighted to sing Greenland hymns, and during the first years of my abode in this country I composed and translated many verses, which, twenty years after, were introduced into the collection printed for the use of our native congregations.

"I have also to record, with gratitude to my heavenly Father, many remarkable preservations of my life experienced during the early period of my service. On one occasion, having gone out to sea in company with one of my brethren, we were suddenly surrounded by drift ice, and were in the greatest danger of being crushed to pieces by the masses closing in upon us. Our lives appeared for a time suspended, as it were, by a single thread, and though we at length effected our escape to a small island, we were detained there four weeks by the ice, which blocked it up on every side, and had to suffer severely from want of proper food. When our distress had nearly risen to its height, the ice began to separate, and we succeeded in reaching the main land. We had still, however, to spend a day and a night in climbing over steep and rugged rocks before we could reach home. On another occasion, having landed with my rowers upon an island, our boat was sud-

denly torn from its moorings, and carried out to sea by a gust of wind. This accident occurring in a district which was seldom visited, we must all have perished miserably upon this desert shore, had we not providentially descried a Greenlander paddling along in his kayak at a great distance. This man having observed our signals of distress, hastened toward us, and having rescued our boat from the imminent danger of being dashed to pieces against the rocks, brought it to us. Another time, having been occupied the whole day with cleaving wood on the shore of the Fiorde, or bay, on leaving my position in the evening, I observed that a large block of stone, which had been loosened by the rain, had rolled down upon the place where I had been standing, and scattered a portion of the fagots which I had prepared.

“To the praise of my Saviour I am indeed constrained to declare that the proofs of his mercy and faithfulness, which I continually experienced in the discharge both of my spiritual and temporal duties, were alike unnumbered and unmerited; and that he has frequently sent me help, under circumstances of trial and difficulty, peculiar to the missionary service in Greenland, at the very moment when the aid and counsel of man appeared utterly to fail. Of his power and willingness to deliver me, I have never for a moment doubted; but my own evil and inconstant heart often impeded the operations of his grace, and occasioned me no small distress.

“In the year 1800, I was joined in marriage to Sister Anna Maria Hammeleff. Our covenant and our conviction on this important occasion were those expressed in the concluding lines of a well known Lutheran hymn:—

‘I’ll cleave to CHRIST, my Saviour,
No object, small or great,
Nor height nor depth shall ever
Me from him separate.’

“My service at New-Herrnhut lasted thirteen years, and during the greater portion of this period it was my lot to sow in tears. For some time previous to my arrival, the Missionaries at that station had been deeply concerned at the lukewarmness of the majority of their congregation, and had been excited to fervent prayer for a renewed visitation of grace. This the LORD was pleased to vouchsafe in his own time; and in the joy and thankfulness hereby occasioned I was permitted to participate. In the year 1806, we received a call to Lichtenfels, and removed thither with our three children, all of whom are now living, and have the favor to be employed in the LORD’s house; our two daughters* in the service of the Missions in Greenland and Jamaica, and our son in that of a congregation in Germany. Two children who were afterward born to us, it pleased our Saviour to take early to himself. Our new situation was one of much trial and difficulty, especially between the years 1807 and 1813, owing to the inter-

* The wives of the Brethren Ihrer and Renkewitz.

ruption of all intercourse between Copenhagen and Greenland. How often during that period did our hearts bleed, when we saw ourselves compelled to deal out morsels of bread to our poor children so sparingly that their hunger remained unsatisfied, being unable to listen to their entreaties even for a few additional crumbs, owing to the extreme want to which we were exposed. We ourselves were often obliged to eat fish three times a day; indeed if the LORD had not been pleased to send unexpected relief at the time when the prevailing famine had reached its height, our health, to all human appearance, must have been irrecoverably ruined. At the close of the labors of the day, I felt often so tired and devoid of strength that I could scarcely stand upon my feet: sleep also deserted me, and instead of rest and refreshment during the night season, I was harassed by aching pains in all my limbs.

“Scarcely was this season of trial passed, our wants having been relieved by the arrival of a Danish vessel, when it pleased our Saviour to take home to himself my dear wife, by means of an illness of six weeks’ duration. This stroke was almost more than I could bear, for it left me a solitary widower with five young children; yet the LORD did not forsake me, even in this extremity. He heard the prayers which I offered up in the bitterness of my soul, at the grave of my departed wife, and, together with resignation to his holy will, granted me the comfort and support which I needed.

“Having received permission to pay a visit to Europe, I set out from Lichtenfels on the 25th of September, with my four children, and the widow Sister Walther. The season being very far advanced, our voyage proved both difficult and dangerous. On the 29th, when we were off the promontory of Staatenhuk, a place which afterward became so dear to me, we were overtaken by a violent gale, accompanied by a thunder-storm. The lightning struck our vessel, and threw down two sailors, one of whom was killed upon the spot, but the other afterward recovered. The scene of this catastrophe was immediately above the chamber in which we were with our children. In the first moment of terror, the captain exclaimed, ‘We are all lost!’ Under these awful circumstances we were graciously supported; an indescribable feeling of the peace of God pervaded our hearts, and with cheerful voices we united in singing a verse treating of our departure to the LORD. Expecting, as we did, that every moment would be our last, our surprise and thankfulness may be imagined, when the captain shortly after came to tell us that the ship had sustained no injury. Often have I since thought, O that it would please the LORD to vouchsafe to me, at the close of my pilgrimage, a degree of holy confidence and exultation, similar to that which I then experienced! Our subsequent voyage was marked by continued tempests, and it was not till the 11th of November that we cast anchor in Leith roads. During our sojourn of four weeks at Leith, we enjoyed the most disinterested kindness and attention from many friends of the Redeemer in that place, and in Edinburgh. These were especially called forth on occasion of

the unexpected departure of my youngest daughter, which occurred shortly after our arrival. Germany being at this time the scene of extended military operations, I was directed not to attempt to visit Saxony, but to spend the winter at our settlement of Fulnec, in Yorkshire. Thither I accordingly travelled with my surviving children, and was favored to enjoy a blessed season of rest and spiritual refreshment. My brother Henry, in whose society I had the pleasure of spending a few weeks, took with him my two daughters, on his return to Gracefield, in Ireland, of which congregation he was minister; my son remaining at Fulnec, for education.

“In the month of April, 1813, I returned to Edinburgh, where I was joined in holy matrimony, on the 3d of May, to Sister Christina Petersen, of Christiansfeld, who had meanwhile arrived there. During our abode of three weeks in the Scottish capital we were introduced to many Christian friends, with whom we had much conversation on the subject of the Brethren’s Missions. We felt ourselves truly united in spirit with these dear children of GOD and servants of JESUS CHRIST, and formed an intimate friendship with several of their number, which has subsisted to this day, and I am persuaded will be renewed before the throne of the Lamb. I cannot reflect without humble thankfulness to GOD on the important benefits which have resulted to our Missionary cause, from the opportunities of making it better known, which he was pleased in his gracious providence to afford to us.

“After taking an affectionate leave of our esteemed friends, we set sail from Leith on the 24th of May, in a Danish vessel, bound to North-Greenland, the captain of which had however been induced by our friends in Edinburgh and Leith to engage to land us at New-Herrnhut, or Lichtenfels; for the performance of which service a sufficient pecuniary consideration was secured to him. Notwithstanding this agreement, he was cruel enough to carry us on to Disco Island, whence we were under the necessity of proceeding southward to Lichtenau, in an open boat, a distance of more than nine hundred English miles. The only compensation made to us for this disappointment was the opportunity thereby afforded us of visiting our brethren and sisters at New-Herrnhut and Lichtenfels, not to mention the privilege we enjoyed of scattering the seed of the Gospel among the heathen inhabitants of many a dreary island, and erecting an Ebenezer at the base of many a rugged cliff. On our arrival at Lichtenau, we found various circumstances calculated to try our faith and patience; one of my first official employments was to converse with twenty-four Greenlanders, who were excluded from the privileges of the Church, and the feelings hereby excited were more painful than I can describe. Of the many Heathen residing in the neighborhood of this settlement, not a single individual had for several years been added to the Church of CHRIST; but a time of refreshing from the presence of the LORD was nigh at hand. In the course of the two following years above a hundred heathen Greenlanders removed to us, and these were soon followed by others—

a circumstance which produced the most beneficial effect on the spiritual state of the congregation.

“In conducting the temporal concerns intrusted to my management, I was favored to experience the gracious support of the LORD. Being the youngest Missionary at each of the three older stations which I was successively called to serve, a large share of the outward labor, inseparable from the Missionary calling in Greenland, fell to my lot. Thus, for above thirty years, I undertook the gathering and preparing for use the bushwood which is found on the shores of the neighboring fiordes, a laborious occupation, which generally lasted from eight to fourteen days. Whenever, as was not unfrequently the case, I felt this employment press somewhat severely on my weakly constitution, the reflection on the meritorious toils of my Redeemer cheered and sustained me. To the strict diet to which I accustomed myself, and the regular exercise which I took, I am disposed to ascribe, under Providence, the preservation of my health and strength during my long period of service.

“During my visit in England and Scotland, the subject of a complete translation of the New Testament into the Greenland language had been frequently under discussion, and shortly after my return to Greenland, the execution of this work was intrusted to me. I took it in hand in the autumn of 1817, and completed it in the summer of the following year. O how thankful did I feel to my LORD and Saviour, that he had counted me worthy of this favor! As soon as the translation had been revised by the most competent among my fellow-laborers, with the aid of several approved native assistants, I twice went carefully through the whole, and then made a fair copy for the printer, which was finished in the spring of 1821.

“Shortly after I received a commission from the Elders’ Conference of the Unity to undertake an exploring voyage to Staatenhuk, the southern extremity of Greenland; the object of which, as it is well known, was to ascertain what facilities there might exist for the establishment of a fourth station. The project was, in the first instance, considered impracticable by the Mission Conference, and I endeavored to feel resigned to the conclusion which they had conscientiously formed. I could not, however, get the subject out of my mind; and at length, after the loss of two nights’ rest, went to our venerable Father Beck, and told him candidly the state of my mind, declaring to him that I felt a strong impulse, and an entire readiness to venture upon the voyage which had been proposed to me, in the name of the LORD. Hereupon I received, to my great joy, the full consent of my colleagues, having been previously assured of that of my wife and children.

“On the 3d of July, 1821, I set out from Lichtenau, on the very day on which, a hundred years before, the venerable apostle of the Greenlanders, Hans Egede, had first set foot on the shores of this country. Having already published a circumstantial account of this expedition, I beg to refer the reader of this memoir to it for all particulars. On the 18th of July I returned to Lichtenau in

safety, to the great joy of my dear family, who had not failed, morning and evening, to commend me in an especial manner to the gracious leading and protection of the LORD.

“On the 18th of October, in the same year, (1821,) the centenary jubilee of the establishment of the Danish Mission in Greenland was solemnly celebrated, in conformity with the directions of a royal ordinance. This festival proved to our congregations a season of peculiar grace, and by myself it will be always held in grateful remembrance, on account of the help so mercifully dispensed to me by my LORD and Master. The idea of having to address the assembled multitude on the important subject of the day, filled me with so much anxiety, that I felt as if I would gladly have declined the task imposed on me; but when the time came, the LORD was pleased to put words into my mouth, filling my heart with so lively a sense of his presence, and granting me so largely to enjoy the aid of his Holy Spirit, that I was enabled to testify with freedom of the wondrous works which he had been pleased to perform in behalf of the Greenland nation, and the flocks committed to our charge.

“Having been appointed to undertake the establishment of a new Missionary station near Staatenhuk, I received permission, in the year 1823, to pay a previous visit to Europe, taking with me, for education, my three children born at Lichtenau. We arrived at Kleinwelke, by way of Christiansfeld, in the autumn of that year, and after paying successive and very agreeable visits at Herrnhut and other settlements, set out on our return by way of Neudietendorf, in the beginning of the year 1824. Here we spent a few weeks very pleasantly with our two eldest daughters, and likewise paid a visit to my birthplace, Oberdorla, where I had the favor to address a word of encouragement to a small company of awakened souls, in connection with the Church of the Brethren. On our arrival at Copenhagen, on the 28th of February, we found the framework of our intended mission-house in readiness, and on the 12th of March embarked for Greenland. After a tedious voyage of nine weeks, the captain found himself under the necessity, owing to the accumulation of drift-ice, of proceeding to Ball’s River, whence we reached New-Herrnhut in safety on the 14th of May. Hence, after a short sojourn with our brethren and sisters, we prosecuted our voyage of eight hundred miles to the southward in a Greenland-women’s boat, taking Lichtenfels and Lichtenau in our way. On the 27th of July we landed at Narksamio, (near Staatenhuk,) afterward called Fredericksthal, and having sung a hymn, commended ourselves and the poor Heathen to the mercy and faithfulness of the Shepherd of Israel. Our company consisted of the Brethren Baus and de Fries, beside my wife and myself. The objects around us were the sea, the sky, and the land studded with bare and rugged cliffs. O how did our hearts beat when we beheld the first three boats, filled with heathen Greenlanders, approaching the shore; we hastened to meet and welcome them, and to assure them of our love. ‘Are

you indeed come?' they joyfully exclaimed. 'O that is thank-worthy!'

"Hereupon we pitched the tent we had brought with us, and disposed within it our few articles of furniture, in the best manner we were able. On the 6th of August we proceeded to lay the foundation of our sod hut, the dimensions of which were twenty-eight feet square. The erection of this temporary dwelling occupied us every day, often till late at night, and having at length proceeded with it so far as to furnish one side with windows, we entered it on the 17th of October, with feelings of devout thankfulness to our gracious LORD. Two-thirds of this building were appropriated as a place of worship, which was solemnly opened for this purpose on the 2d of November. *That* was indeed a day which the LORD had made, and which will long be held in grateful remembrance. As we did not receive the needful materials for the completion of our European dwelling-house till the 6th of September, 1825, we were obliged to spend two years in the sod-hut above described, after passing the twelve weeks immediately subsequent to our arrival at Narksamio in our tent, exposed to much suffering from cold, rain, and tempest. The various trials and hardships we had to endure during this long interval of two years and a quarter are best known to our LORD and Master. It was indeed nothing short of a miracle of mercy that our health was preserved to us throughout this period of severe probation. My wife, being of a delicate habit, was on one occasion so far reduced that she had to keep her bed, in a state of entire helplessness, being unable to move a limb. Under these trying circumstances, I fell on my knees at her bedside, and earnestly besought the LORD to have compassion upon us, for his own sake, and that of the work committed to us; nor did he reject our prayer. The following morning, to the astonishment of all, she was able to rise from her bed and resume her household occupations. Our hut being destitute of a wooden floor, it followed, as a natural consequence, that we had to suffer excessively from the cold in winter, and the damp in summer: our clothes, suspended against the earthen walls, became mouldy, and not unfrequently worms and maggots fell from the roof on our beds, or into the dishes upon our table. According to human judgment, our situation appeared insupportable, but the LORD knew how to cheer and to sustain his feeble servants in their extremity. The work of his grace, which he was pleased to commence and carry on through our imperfect instrumentality, made ample amends to us for all our difficulties and privations. As early as the 19th of December I had the favor to baptize forty heathen Greenlanders, who had received power to believe in Him; and before we quitted our sod-hut, not less than one hundred and ninety-five had been admitted into his visible Church by holy baptism.

"Our entrance into the newly-built mission-house, on the 28th of September, 1826, was followed by divers outward trials, arising in part from the unreasonable importunity of the neighboring traders, who were anxious for the dispersion of our Greenland

converts along the coast. Nevertheless, the LORD would not permit his own work to be seriously interrupted.

“Often during the course of my lengthened service has the thought occurred to my mind, that the experience I was continually favored to make of the Saviour’s love and pardoning grace, was doubtless intended to teach me how I should demean myself in my intercourse with the Greenlanders. An humbling view of his own evil heart, and of the heart of JESUS burning with love to sinners, and a feeling of tender compassion for the manifold weaknesses and defects of the souls committed to his charge, is altogether indispensable to a Missionary among the Heathen, if he is not to lose his courage and confidence. Following the example of his divine Master, it must be his object, not to break the bruised reed, but to raise and strengthen it.

“I am not less bound to extol the providential care of my LORD as displayed in the preservation of my health during my long sojourn in Greenland. Having entered the fortieth year of my Missionary service, I am enabled to declare, that I have never experienced an attack of illness which lasted one entire day; for, though occasionally indisposed with a cold, or other slight ailment when I retired to rest at night, I was always better in the morning. Nor did it once happen, during the period of three years which followed the establishment of Fredericksthal, and during which I was required to hold all the public and private discourses, that a single service had to be omitted on my account.

“Ah! gracious Saviour, thou knowest that however unworthy to enter into thy service, I have been supported and cheered by thee, and enabled to bear my part in the burden and heat of the day! Yet, O LORD GOD! merciful and gracious, and abundant in goodness and truth, enter not, I beseech thee, into judgment with thy servant; but, for the sake of thy precious blood, spare me, and requite me not according to my deserts. I am a child of wrath; thou art the GOD of all grace; I am full of infirmity; thou only canst and wilt help in every time of need. I deserve to be a cast-away; but thou, by thy all-sufficient sacrifice, hast atoned for my transgressions, and purchased my acceptance with a just and holy God.”

The family of our late brother add the following:—

“We can testify with truth that the lengthened service of our beloved father in the vineyard of the LORD in Greenland has been accompanied by an abundant blessing from on high. His unfeigned love to the Saviour, and to the souls committed to his charge, and the faithfulness with which he employed the varied gifts bestowed upon him, render his memory dear to his fellow-servants, and to the Greenland nation. To the members of his family he ever approved himself a sympathizing friend and judicious counsellor.

“Having played the organ at the evening worship of the congregation on the 11th of December, 1832, he was taken suddenly ill with an inflammatory cold, attended with symptoms of pleurisy. The pain was gradually relieved by the application of suitable

remedies, but the attendant weakness appeared sensibly to increase. From the commencement to the close of his illness he retained the full possession of all his faculties, testifying that he was entirely disengaged from all earthly ties, and resigned to whatever might be his LORD'S will concerning him. It was truly edifying to be near the beloved patient, and to hear his expressions of praise and thankfulness to the LORD for all the proofs of the goodness, grace, and faithfulness, vouchsafed to him during his long pilgrimage; and to receive his earnest and affectionate exhortations to increasing diligence and fidelity in the service of our gracious Master.

“Early on the 21st, the farewell blessing was imparted to him by his fellow-laborers, under a powerful sense of the presence and peace of God our Saviour. The hour of his departure was, however, not yet come: on the evening of the 22d, he was once more favored to enjoy the holy communion, at the very time when his beloved Greenland flock were likewise participating in this heavenly repast. About three o'clock, the following morning, the happy moment of his release arrived, and this faithful witness of JESUS was permitted to enter into the joy of his LORD, in the sixty-fifth year of his age, and the fortieth of his Missionary labor.

“The discourse at his funeral was delivered from the following text, which our late brother had himself selected for the purpose.

“‘Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of CHRIST.’ Eph. iii. 8.”

[From the “Periodical Accounts,” &c.]

III. SOUTH AFRICA.

1. EXTRACT FROM THE DIARY OF ENON, FOR THE YEAR 1833.

JULY. The wolves having committed many depredations among the cattle belonging to our Hottentots, a party of our people set out in pursuit of them: but though they saw a great many tracks, they returned without meeting with any of these animals.

4th. Brother Halter returned from Algoa Bay and Uitenhage, and brought letters and various publications from Germany and England, which afforded us much delight. He also brought a box, containing sundry articles of clothing, destined for the children and females of Enon and Shiloh; and we take this opportunity of presenting our grateful acknowledgments to our unknown English benefactors.

5th. We held a conference, at which the quarterly report of the state of our congregation was made.

Ninety-nine communicants have been spoken with individually. In many of them divine life is certainly manifest; but some exhibit too little attention to the voice of the HOLY SPIRIT. A

woman who had been readmitted to the privileges of the Church said, "When I first entered your church, I had eyes, but was blind; ears, but understood nothing; yet I have been educated among you. Now, however, by the LORD's mercy, I understand all that is said, and can apply it to myself. I wish to become a partaker of the holy communion; but the LORD knows best what is wanting in me, before I can receive that blessing."

27th. Some of our number rode into the Johanna Kloof, where there is a waterfall; we found the land covered with an immense number of locusts, which in flying make a noise like a drum. At some distance there was a large herd of baboons, barking and bellowing; they eat the locusts, and remove large stones in search of these and other insects.

August 13th. We celebrated this memorial-day of our Church with blessing. In the afternoon we held a love-feast with our communicants, and related to them what the LORD had done for our spiritual forefathers, one hundred and six years ago, by the consequences of which many thousands, both among Christians and Heathen, had been brought to the knowledge of their Saviour. Some Hottentots expressed their hopes that his work would increase in this country; and observed, that, though enemies existed, they were not as bold as formerly. In the evening, we had a blessed celebration of the Lord's supper.

17th. A hundred and thirty children met to celebrate their festival; they were all decently clothed, and their harmonious singing of hymns was heard throughout the settlement.

22d. *Elizabeth Yar* departed this life; she was very old, and lived in a miserable hut; but amidst all her affliction, possessed the love of her Saviour in her heart.

We have lately had very cold weather, and even snow upon the high mountains. The locusts have devoured almost all the grass; but now the locust-birds have made their appearance; they eat the locusts, leaving only the wings, with which the ground is afterward covered.

Previous to the 7th of September, above a hundred of our people came to speak with us; forty of them came with their wives. Their expressions of willingness to walk according to the word of God, gave us much satisfaction. We encouraged them to train up their children in the way in which they should go, to love each other, and to approve themselves in all things as children of God.

September 11th. The Rev. A. Smith, of Uitenhage, paid us a friendly visit, and delivered an impressive discourse to our congregation.

On Sunday, our neighbor, *Mr. Scheeper*, attended our morning service, with eight of his family. From him part of our land was purchased. Not many of our neighbors seem to be concerned for their souls' salvation.

16th. We had a special meeting of our Missionary family, at which we covenanted anew to devote ourselves to the work of the LORD; confessing our faults and defects, and promising by his grace to be more faithful and diligent in the charge committed to us.

While the newspapers announce abundant rain in other districts, we, who are five hundred English miles from the Cape, suffer from continued and excessive drought. The water from the *Zeekoegat* must be brought by hand into the ditch made for irrigation; and our people being unable to plant, their gardens look miserable. Hitherto, however, the cattle have found sufficient provender.

October 2d. During the service, a very poisonous snake, called *Schaapstecker*, was discovered under the benches.

In these days we spoke with all our new people, candidates for baptism, and baptized; in all sixty-eight persons. One said, "I cannot understand what our Saviour has done for me; I hear it, and seem to believe, but forget it again." In some, however, we perceive true desire after divine grace, and of such several were admitted to further privileges in the Church.

13th. Two young persons were baptized, and three received into the congregation. They were commended to our Saviour in fervent prayer.

Ninety of our communicants came to speak with us previous to the holy communion. Many are much disturbed in their minds by the loss they sustain by the present drought. We represented to them, that it was no wonder that our heavenly Father withheld his gifts, when they forgot to thank him for the many benefits they enjoy, and to glorify him in word and deed. Several of them express themselves well on religious subjects; but we wish to see more of the life of God in their hearts.

November 2d. We were truly thankful for a plentiful rain, which will render our grounds fruitful; but the Witte Revier is still without water. Our people expressed their gratitude for this seasonable relief.

To-day tracks of a herd of elephants were found near the place. Our people followed them, and a female elephant was killed. The flesh was eaten, and the skin and bones sold for about three pounds sterling.

16th. The atmosphere was like a furnace; the heat again rose to 111 degrees of Fahrenheit; and on the 25th, with a north wind, to 113 degrees. All the grass, plants, and the leaves on the trees were burnt up.

December. Being desirous to establish an infant school, but having no place for our schools except the church, we determined to build a school-house. We commenced making bricks, which the heat of the sun renders as hard as if they were burnt.

After a blessed celebration of the Christmas festival, we concluded the year with sensations of gratitude to our Saviour, for unnumbered proofs of his love, mercy, and faithful care for us. As to externals, we have indeed at present a poor prospect, in consequence of the frequent and long continued drought, and the failure of all our garden crops. The internal state of our congregation, we confess, is not the most encouraging. Many of our people do not give proofs of that conversion of heart which might be expected from persons who have been awakened, and are continually directed to seek salvation in JESUS.

In the year 1833, nineteen adults and sixteen children were baptized; thirteen persons admitted to the communion; twenty-one obtained leave to live here; nine adults and two children departed this life; twenty-three persons left us.

The congregation at Enon consists of four hundred and forty-five persons, of whom one hundred and thirty-eight are communicants.

We commend ourselves to the remembrance and prayers of all our brethren, and sisters, and friends.

W. C. GENTH,
ADAM HALTER,
GOTTFRIED HORNIG.

2. EXTRACTS OF LETTERS FROM BROTHER H. P. HALLBECK.

“Gnadenthal, 17th September, 1834.

“MY DEAR BROTHER,—I left Gnadenthal on the 15th of August, and after having spent a couple of days at the Leper Institution, proceeded from that place straight to Groenekloof, where I was busily engaged for nearly a week, in making various arrangements connected with the congregation and schools. The weather was rough, and the rivers swollen, yet I returned here in safety on the 28th of August, my horse having brought me swimming across one of the deepest rivers.

“At Groenekloof the infant school, and also that of the girls—the former attended by ninety, the latter by upward of forty pupils—are in a tolerably prosperous condition. In the boys’ school I had the pleasure of seeing the number of scholars increase from fourteen to thirty-eight. Brother Lehman appears to enjoy better health than formerly. The rest of the Missionaries and their children are well. The same blessing is, I am happy to state, enjoyed by our whole party here at Gnadenthal, and also by the brethren and sisters at Elim and Hemel-en-Aarde.

“On many occasions we have of late perceived a very encouraging revival among the members of our numerous congregation, particularly on the 13th of August and the 7th of September. On the last mentioned day there was a greater concourse of hearers in our church, both of our own people and of strangers, than I have seen for a very long time, and great crowds were obliged to encamp before the open doors of the sanctuary. On the 12th, being the anniversary of the opening of our infant school, the children, and nearly all the parents, met in the church, when the former went through part of their exercises, to the great delight of all present. The solemnity was concluded by distributing the articles sent to us some time ago by an honored friend, by which all were highly rejoiced. Contrary to custom, the parents left the church without saying a word; but they soon made their appearance in my room, and stated that they were so overpowered by their feelings, on seeing what we do for their children, and witnessing the kind interest felt for them by absent friends, that they

were not able to utter a word, and they preferred coming one by one to assure me of their gratitude, and to desire me to offer their heartfelt thanks to their unknown benefactors, hoping that our Saviour would hear their prayers, and bless me, and all the teachers and friends of the infant school. The number of pupils now amounts to one hundred and fifty, and more are admitted from week to week. Since the beginning of this month we have been busy building a large school-room, thirty-six feet by eighteen, adjoining the former school; and the Hottentots are so eager to lend their gratuitous assistance, that we hope the building will be finished without any very great expense to the Mission. The stones are brought to the site of the building, and all the labor, except that of the masons, is performed gratuitously; the masons also working one day every week without wages. Hence our chief expense is for the victuals of the laborers, and such work and materials as are not found on the spot. Not many years ago, the Hottentots understood so little of the importance of education, that it would have been very difficult indeed to secure their cooperation; now they vie with each other who shall be foremost at the work. This too is a fruit of our infant school.

“Brother and Sister Teutsch spent a few days here on a visit, and left us the day before yesterday. In Houtkloof, half way between this and Elim, Brother Teutsch held divine service to a crowded auditory, both in coming from and returning to Elim. Twenty-four of the Hottentots living at Houtkloof have joined the congregation at that place, and are preparing a large room for divine service, as often as the Missionaries can attend. May our Saviour make it a blessed gathering-place for his kingdom! The schools at Elim are flourishing, under the zealous care of the Brethren Schopman and Luttring. Eighteen of the lepers at Hemel-en-Aarde were lately advanced in the privileges of the Church, of whom one was baptized last Sunday; and Brother and Sister Tietze wrote to me, that they had never had so much encouragement and edification, in speaking with the individuals of their flock, as on the present occasion. My last letters from Shiloh were written on the 12th of August, when the Missionaries were well, and lived in undisturbed peace. They were, however, not without their apprehensions, on account of the intrusions of the Boors on the territory of the Tambookies. One Mambookie had been baptized, and a Tambookie admitted to the holy communion. The infant school at Enon will, I hope, be opened about this time. The drought continues.”

“7th October, 1834.

“As regards the queries which you transmitted to me, on the part of a well known British philanthropist, you are aware that our knowledge, by personal observation, of the state of affairs beyond our colonial boundaries, is but limited; yet I will proceed to supply answers, as far as I am able. Traders and Missionaries have traversed the countries beyond our boundary, as far as the

tropic, and the influence of this intercourse is probably felt a good deal farther into the interior. The moral influence of the Missionaries is in exercise every where among the Bechuanas, Tambookies, and Caffres; but that of the government is confined chiefly to the last-mentioned tribe, and a small portion of the Tambookies. The number of Caffres is estimated at about one hundred and twenty thousand souls, and is not considered to differ much from that of the Tambookies; the number of the Bechuanas and of other small tribes on our northern boundary is, I believe, unknown. By the intercourse with the European traders, a taste for several European articles has been created among the natives, and the wish to supply these new wants has probably, in some instances, acted as an incitement to industry, and will no doubt eventually have that effect; but it has also given rise to robberies and depredations as the common resource of our savage neighbors for increasing their property. Witness the murders and cruelties lately committed by the Corannas and others, and the incessant robberies among the Caffres and Tambookies themselves. On the other hand, the Missionaries have invariably approved themselves as messengers of peace, and feuds and bloodshed have been frequently prevented by their intervention, though they have not as yet made such an impression as to produce any striking change in the general conduct of the natives. Hardly a vice can be named, that was not practised by our savage neighbors before their intercourse with Europeans. Deceit, falsehood, dishonesty, debaucheries, theft, murder, &c., appear to be the very rule of their life. A chief once said, '*If I were not allowed to tell lies, how could I live?*' and this question might with the same propriety have been applied to any other vice or crime. The vice of drunkenness has, however, probably increased, since the intercourse with Europeans, owing to the introduction of brandy, of which savages are immoderately fond; yet they intoxicate themselves by drinking a kind of honey beer, and smoking *dacha*, without using European drugs. It is well known that we, Europeans, have from time to time usurped the lands, and destroyed the means of subsistence of our neighbors, and their numbers must, I should think, of necessity have diminished, though I know of no data whereby to determine to what amount. So much in answer to the queries.

"The building for enlarging our school has advanced nearly to the beams. Brother and Sister Brauer are busy speaking with the several classes of the congregation, who are not yet communicants; and I have just learned that it has been a means of great encouragement and edification to themselves.

"About a fortnight ago, eight persons became candidates for baptism, and four adults were baptized at Elim; among the latter were two of the people in the Houtkloof. Brother Tietze is suffering from a serious attack of a liver complaint, with other concomitant evils. The spiritual state of his little flock is at present very encouraging.

FROM THE SAME TO BROTHER C. I. LA TROBE.

“Gnadenthal, 8th October, 1834.

“Elim is steadily on the increase, and is at present a much larger place than Groenekloof was, when you saw it. The church building will soon be resumed, and we hope finished in the course of next year.

“Half-way between this and Elim, there is a place called Houtkloof, occupied by several Hottentot families, among whom a striking awakening has of late taken place, and twenty-four of their number now belong to the congregation at Elim. Here our brethren occasionally visit and preach the Gospel, and have large auditories, the inhabitants of the surrounding neighborhood being glad of the opportunity of hearing the word of God. Several of our Hottentots have of late become carriers of religious tracts and hymn books. Being frequently sent out with knives by Brother Brauer, they take with them a quantity of books, which are readily purchased by the farmers; so much so, that they never brought a single copy back, but regretted that they had not enough to satisfy inquirers and purchasers.
H. P. HALLBECK.”

FROM BROTHER JOHN LEMMERTZ.

“Groenekloof, October 18.

“DEAR BROTHER,—The members of our Mission-family at this place continue by the LORD’S mercy, to enjoy good health, and to live together in peace and brotherly harmony. Among the Hottentots who compose our congregation, we should be glad to perceive a greater hunger and thirst after righteousness, yet we can declare with thankfulness to the LORD, that there are among them many faithful souls, and that we continue to have encouraging proofs that the word of the Cross is not preached in vain. At the close of the year 1833, the number of persons of all ages under our care amounted to six hundred and seventy-eight, thirteen more than at its commencement. Of this number two hundred and twenty-two were communicants; seventy-three baptized adults; two hundred and eighty-six baptized children; fifty-seven candidates for baptism; eighty-four new people and unbaptized children. Since the beginning of the present year, various changes have taken place, by the departure of some, and the admission of others to the privileges of the Church. The 7th of September, the memorial-day of the married people, was a season of especial blessing to our flock; on this occasion six adults were baptized unto the death of JESUS. May they have grace to remain faithful to their vows.

“We have now a flourishing infant school, of which I have the favor to take charge; it is frequented by about one hundred children; last Thursday I counted one hundred and four. My little scholars afford me much pleasure, by their simplicity and desire for instruction, and our Saviour is pleased to put an evident blessing upon my feeble endeavors to serve these lambs of his flock.

It is quite a treat to me to visit the families living in our place; as I approach the houses, I am almost sure to hear the children singing hymns they have learned at school. On entering, they run to take my hand, and when I leave, often follow me from one street of the settlement to the other. While I am in the midst of them, I almost feel as if I were a child again, though I have passed my fiftieth year. Some of these children are not above two years old. Eight have already begun to read, and seventeen are learning to spell. We regret we have not a larger school-room, for hitherto we have been obliged to make use of the vestry of our church. In time we may perhaps be enabled to build one.

“The following incident, which occurred in the course of last week, will, I think, prove interesting to you. One night, I was roused from my sleep (as is not unfrequently the case) by a messenger, who came to inform me, that a sick member of the congregation desired to be visited. On reaching the patient’s dwelling, I was surprised to find a large company of relatives and friends assembled around her bed, all of whom seemed deeply affected by what she had been saying to them, and the substance of which she afterward repeated in my presence. She first made an humble confession of her sins, and her unfaithfulness to her baptismal vows, acknowledging with tears that she had often offended against her Saviour, and grieved his Holy Spirit; but adding, that it was now her earnest prayer to him, that he would pardon all her transgressions, grant her the assurance of his favor, and clothe her in the robe of his spotless righteousness, wherein alone she could venture to appear in the presence of God. All present wept, and were astonished to hear a person who ordinarily had little or nothing to say on religious subjects, express herself with so much clearness and fervency of spirit, in reference to her past life, present feelings, and future hopes.

JOHN LEMMERTZ.”

[From the “Periodical Accounts,” &c.]

IV. WEST INDIES.

1. JAMAICA.

EXTRACT OF LETTERS FROM BROTHER JACOB ZORN.

“*Spring-Vale, October 21st, 1834.*

“DEAR BROTHER,—The general prospects of the Mission in this island are as pleasing as when I last wrote to you. Every where the congregations are numerous and attentive, and the word of the LORD does not return to him void, but prospers in the thing whereto it is sent. A number of preaching places might be undertaken, if our strength would admit of it. Brother Collis has begun to instruct the negroes on some settlements, on Hector’s River, in the centre of the island; and other doors of usefulness are wide open.

“Our own chapel at New-Fulnec is regularly filled; indeed we have repeatedly been obliged to make the children, after their Sunday school and meeting, leave the chapel for the adults. More benches are required, and we begin to speak of a gallery. The men from Y. S. Estate appear desirous after the word of life, and now attend in considerable numbers; and for this and every other encouragement, we bless the LORD. If another brother were living with me, I should immediately occupy four or five outposts, but my time has been so much taken up, that I have made advances to but one of them. Nothing, I am persuaded, would tend to produce a more beneficial effect on the minds and temper of the negroes than the residence of more Missionaries among them; and ought we not to assist, to the utmost of our power, in thus rendering fully effective the benevolent measure of emancipation?

“*November 18th.*

“Our new dwelling has so far advanced as to have two rooms habitable, and we are gradually removing our effects and ourselves thither. You will no doubt rejoice with us at the anticipation of our entering a healthier house, and drawing nearer to the portion of our congregation which most stands in need of ‘line upon line, and precept upon precept.’

“With regard to the preaching places on Mr. Skaife’s land, and in Mile-Gully, we certainly do look forward to their ultimately becoming stations; but as we are entirely dependent on you for men and means, we cannot regard them as such without your permission. In Mile-Gully, especially, where upward of one hundred are already members of the Church, it would be very desirable to form a separate congregation, as soon as you think circumstances will justify such a measure.

“Our Missionary prospects continue most encouraging. The people seem more alive to the blessings of religion, and the influence of civilization than before; the chapels are crowded, and the sabbath schools have received a fresh impulse. Do send us help if possible.

“*New-Fulnec, December 30th, 1834.*

“In a religious point of view, the change in the condition of the negroes, effected during the important year now closing, continues to operate beneficially. The churches and chapels are still crowded with attentive hearers, of whom our places of worship have their due share. All our people have conducted themselves properly under this great change, and have often expressed their thankfulness to the British nation for the boon conferred on them.

“In the beginning of this month, Mr. Skaife having made over the land, by signing the deed of conveyance, and given his subscription of one hundred pounds toward a chapel, we proceeded to lay the foundation-stone, in the presence of some of the inhabitants of the district. We hope to erect the building, plain and thatched, for five hundred pounds currency, one-half of which we shall obtain here.

“On Friday, December the 5th, we set apart New-Bethlehem Chapel for the service of the LORD, and consecrated it to his honor. Brother Collis preached an impressive sermon, and the other services were likewise of distinguished blessing. The collection and the sale of some fancy articles, on the preceding days, produced about fifty pounds currency.

“In Mile-Gully an excellent spirit pervades the negroes of our flock; they are determined to build themselves a chapel, and every other Saturday, from fifty to one hundred attend, and engage in clearing the land, building a limekiln, &c. But as it is only one day in a fortnight they can spare, it would take a long time for them to complete it alone, and we must come to their assistance. O that some of our friends could witness their eagerness for the bread of life, and also the state of the building in which they at present assemble! In a shower of rain, the Missionary has stood with an umbrella held over his head to screen him from the droppings of the leaky roof; and in fine weather, the shade of some large trees has been the shelter for the worshippers. After Brother Davis' arrival, Brother Collis will devote much of his attention to that flock, who are so anxious for a Missionary, and are from fifteen to twenty miles from our other chapels. About three hundred have entered their names in our books; shall we not soon be permitted to form them into a distinct congregation? A house is offered, at least for a time, and Brother Collis, whose ministry is blessed in that neighborhood, hopes to be able to obtain some pecuniary assistance.

“Brother Renkewitz has found it absolutely necessary to undertake the enlargement of his chapel, by the addition of a wing, thirty feet by fourteen, which will be paid for by the sale of a horse reared at New-Eden, and with the help of some donations of timber, shingles, &c. That this measure is required, you will admit, when you hear that the population of the Bogue and three adjoining estates alone is nearly twelve hundred, and the chapel will not hold more than four hundred persons.

“At New-Carmel a gallery is required; hitherto there has been double service in the chapel and school-room; the expense will be defrayed in that neighborhood.

“At Beaufort Brother Pfeiffer is anxious to begin his chapel; his congregation are working with their hands, and aiding with their mites, and his subscription amounts already to two hundred and fifty pounds. Will not our worthy and esteemed friends in your happy country be able to lend a little assistance toward these buildings? for though they are required immediately, we must proceed slowly, till we see how the LORD will help us.

“In spiritual life, we trust we see an increase among our people, though their minds have been so long darkened, and their hearts so long deadened by sin, that we cannot expect more than ‘a day of small things.’ The Spirit of the LORD alone can perform the mighty work, and he can change the lion into the lamb.

“We celebrated a quiet Christmas festival, and rejoiced in JESUS our Immanuel. The numbers that attended at New-Fulnec were

not so great as formerly, but greater attention to the word of life prevailed than is usual at this season of feasting and merriment. On Sunday, the 28th, the chapel was too small for the crowds of hearers, many of whom remained without.

JACOB ZORN."

EXTRACT OF A LETTER FROM BROTHER JOHN COLLIS.

"Fairfield, December 31st, 1834.

"DEAR BROTHER,—At the close of the most eventful year in the annals of the British West Indies, we hasten to state the effects produced by the important change which it has witnessed upon the scene of our Missionary labors. What influence the great measure of emancipation may finally exert upon the political and commercial prosperity of Jamaica, we do not pretend to determine; though as British subjects we consider it our duty, in passing, to bear our testimony to the general good conduct of the negroes in this neighborhood, and their eager desire to work for a proper remuneration, during the time now allotted to them; but we confine ourselves, as Missionaries, to our own immediate department, and with grateful feelings record the beneficial effect it has had upon the state of this congregation. You are aware that at the time of martial law, the number of our hearers, and even of our congregation, was seriously diminished; and this state of things continued, more or less, up to the commencement of the present year. Since the 1st of August, the scene has completely changed. For some time previously, indeed, our congregations had been gradually increasing, so that even on what the negroes termed *empty Sunday*, (every other sabbath, when they were necessitated to labor in their own provision ground,) the church was comfortably filled. That day, however, presented a scene totally new and unexpected. We had given out that services would then be held, but were quite uncertain whether any people would attend. At an early hour, however, the negroes began to assemble, and long before the time of worship, our pasture roads presented the appearance of two continuous streams rolling into and augmenting the solid mass of human beings crowding our yard and premises. The church could not contain one-half, probably not one-third of the multitude. While one of us, therefore, officiated within its walls, the other addressed the people outside, and in the second services exchanged stations. We have good reason to believe that this was a day of real blessing. The negroes frequently expressed their thankfulness to God for the benefit conferred upon them, and promised good conduct on their part in their new civil condition. The Sunday immediately following the first of August presented a similar spectacle; this state of excitement we did not dare to imagine would continue. Contrary, however, to our expectations, we are happy to state at the close of the year, that, with the exception of two sabbaths, we have invariably had two congregations; and when one of us has been necessarily absent, preaching in other directions, we have been thankful for the ser-

VICES of a worthy Christian gentleman and magistrate, who has kindly consented on such occasions to read a sermon to the people outside.

“ This great desire for instruction, we rejoice to state, is not confined to our neighborhood, as in every direction we hear of crowded and attentive auditories. Our new pulpit and chapel are of nature’s own construction, and will not trench upon the funds of the society. In the adjoining pasture is a semicircle of rocks, from whose interstices rise several fig-trees. On the ground, and beneath the broad shade of their luxuriant foliage, sit men, women, and children, while the minister occupies a projection of one of the rocks, about three or four feet above their heads. This pulpit, this chapel, this congregation, the overflowing of an already crowded assembly, we feel more happy in occupying and addressing, than if installed in the highest places of the most noble edifices of our own native country. In connection with the eager desire of the negroes to hear the word of God, we may also mention their anxiety to learn to read. The Sunday school now numbers some hundreds, and between the services frequently may be seen groups of adults collected together, and imparting mutual instruction. The noble grant of the Bible Society will, we hope, tend to quicken this desire, and within some few years, we trust, few will be found in this island who will not be able to consult for themselves the word of life.

“ During the course of the present year, we have been favored to assist at the opening of the chapel at New-Bethlehem, and at the laying of the foundation-stone of another in the savannah, where, in addition to a handsome donation of one hundred pounds, the Hon. Mr. Skaife has presented us with four hundred and sixty-nine acres of land. In Mile-Gully, too, an interior and mountainous district, and which has lately been supplied every fortnight from New-Eden, or this place, we have made preparations for the erection of a third. The spirit displayed by the negroes in that quarter is most praiseworthy. On the very first day, Saturday, October the 4th, proposed for clearing the thick forest land, on which we intend to build, no less than one hundred and twenty-six able-bodied persons volunteered their gratuitous services. Brother Renkewitz, whose turn it was for the sabbath duties, directed their operations. The mingled sensations arising in his mind from the exhibition of so much zeal, from the sublime effect of the mountain echoes produced in every direction by the crashing of huge timbers, and the joyful shouts of the people; the extraordinary beauty and magnificence of the scenery laid open, on the first clearing of the land, momentarily enhanced at every renewed attack on the depths of the forest; and the anticipation that on that spot would be erected a temple of *JEHOVAH*, where many of the descendants of those who were at that moment so nobly exerting themselves would be taught the way of salvation, and made heirs of eternal life—he describes as quite overpowering, so that he ranks that day as one of the happiest of his life. Since then, up to the very end of the year, we have regularly had,

on every alternate Saturday, between fifty and one hundred negroes at work, who, of their own accord, and without any remuneration, are engaged in building a large limekiln, and making preparations for the erection of the church.

“The circumstance of one of our sisters (Sister Walker) undertaking so long a voyage, and leaving her friends in England, to superintend the education of young people here, deserves remark. She is exceedingly assiduous and useful, and has as many scholars under her direction as the buildings of the Refuge will admit. Among the inmates of that institution, we with pleasure refer to two young girls, placed here by the direction of the Countess of Mulgrave; they are natives of Africa, and had been destined for slavery in Cuba. The vessel, however, in which they were proceeding was wrecked off the coast near Kingston, and all the inmates brought on shore. Out of the whole group, these two and a young boy had been selected by the governor, and taken to his residence in Spanish-Town, while the remainder were apprenticed, by his lordship’s direction, to different masters in the country. On the departure of his Excellency and the Countess, the girls were sent to the Refuge for education, while the boy accompanied them to England. Their amiable dispositions, pleasing manners, and wonderfully providential leading, render them objects of interest to ourselves and every Christian visiter.

“The numbers of this congregation at the end of 1834 are as follows:—six hundred and nine communicants; one hundred and four candidates for communion; one hundred and twenty baptized adults; two hundred and twenty-three candidates for baptism; five hundred and seventy-five new people, or catechumens, (comprising, however, seventy persons excluded from the higher classes;) baptized children (under twelve) five hundred and twelve. Total two thousand one hundred and forty-three.”

FROM BROTHER P. RICKSECKER.

“Fairfield, October 7th, 1834.

“DEAR BROTHER,—Ever since the 1st of August, our church, which is capable of accommodating about 700 hearers, has been completely filled on each returning Lord’s day; and we have been likewise called to address a company of several hundred negroes in the open air, under the shade of some fig and mango trees. Last Sunday, the 5th instant, a heavy rain dispersed our congregation outside, and we had to give shelter to about five hundred persons in our dwelling and negro houses, and in the already crowded church. I believe we shall be obliged to erect some kind of shed, for a temporary place of worship.

“The desire of the negroes to learn to read, connected with their constant and crowded attendance on the worship of God, is truly encouraging, and we count it an honor, altogether undeserved by us, to stand among such vast multitudes, and proclaim the year of jubilee, the accepted time, the day of salvation. Could our brethren and sisters, and friends at home, see these crowds of

people hastening to the courts of the LORD, many from ten, and some even from twenty miles' distance, it might in some cases raise a blush of shame on the cheek; but I am also assured that it would excite a determination in others gladly to spend their strength and life in gathering in the harvest promised to JESUS as a reward for the travail of his soul. O that the Spirit of GOD may be poured out upon the Brethren's Church, as in times of old, so that not only one here and one there may answer the call, 'Here am I, send me;' but that great may be the company of those who stand ready to cultivate Immanuel's land!

"We have lately renewed a Sunday school here, which is held in the church, and at present attended by between two and three hundred scholars. Our esteemed friend and neighbor Mr. T. takes an active part in it, and has also occasionally read prayers and a sermon to the hundreds of negroes who could not find entrance in the church, or when one of the Missionaries was preaching in Mile-Gully. We have received a valuable present of books for a library, from the Religious Tract Society, for which we desire to return our cordial thanks; also a very neat clock for the Refuge, from some unknown benefactor. My health is much improved by our removal hither, though I often feel the effects of a weakened frame. I wish I could give an equally good report of my dear partner; however, I trust that the LORD may yet renew her strength, and sustain her under the burden of cares connected with her official duties."

FROM BROTHER JOHN SCHOLEFIELD.

"New-Carmel, December, 1834.

"DEAR BROTHER,—You are aware that we have a building at this place, part of which is appropriated to purposes of education, and which was erected some years ago, chiefly at the expense of members and friends of the New-Carmel congregation; it is forty-two feet long and twenty-two broad. Our Sunday school, which is held in this building, continues to be well attended. We have beside an evening school, frequented by thirty-seven pupils, not attached to the Ladies' Education Society. Woodland's school-room, four miles east of New-Carmel, which we built some years ago, has 42 day scholars, the teacher being paid by the Ladies' Society. Cruse school, also supported by that institution, has upward of 60 children; all these schools are regularly visited by me, or else the children come to Carmel every Tuesday to be catechized, and to receive religious instruction. The school at Hopeton, which is entirely managed and supported by Mr. and Mrs. Scott, contains about 100 children. There is likewise a gentleman in our neighborhood, who is kind enough to teach reading, writing, and arithmetic, to as many as choose to go to him, free of all expense, and who has about 40 scholars. Besides this, my evenings are generally employed in giving instruction to all who come; and the members of our Church at Hopeton, encouraged by Mr. and Mrs. Scott, do the same, for the benefit of

the neighboring negroes. By these means, not fewer than 300 children receive daily instruction, within five miles of New-Carmel, not to mention the adults who are enjoying the same privilege. I may also mention, that the school at or near Springfield, eight miles to the eastward of us, is carried on under the superintendence of Brother Zorn; and at Hampstead, four miles to the southward of us, another school is in contemplation; also one at Parker's-Bay, about eight miles to the south-west of New-Carmel.

"Pray continue to use your interest in behalf of our schools. I am now endeavoring to establish several new ones, where instruction seems much needed. How great is the change which has been already wrought, since the Ladies' Negro Education Society was first formed. At that time, no regular schools existed, to the best of my knowledge, in Jamaica. The school at Hopton, since so flourishing, had only 15 children, and not one of our own stations, then only three in number, had a Sunday school attached to it.

"We are going to erect galleries in our chapel, for the accommodation of about 400 additional hearers, and hope to defray the expense connected with this work, chiefly by contributions from our own congregation. How much we regret the inadequacy of our present Missionary force to the occupation of the various spheres of usefulness now opening to us!"

2. ANTIGUA.

EXTRACTS FROM THE DIARY OF GRACEHILL, FOR THE YEAR 1834.

January 10th. The manager on Bodkin's estate sent us word that the old communicant sister, Mary Ann, who had been for twenty years a faithful nurse in the family, was very ill, and requested to be visited by a Missionary. Brother Möhne found her extremely weak, but in an edifying state of heart. She said that nothing but the mercy and merits of JESUS CHRIST yielded her comfort; and added, "I am a great sinner, to whom much has been forgiven: O that I could love him much; but like Mary Magdalen, I will lie at his feet with tears of compunction, till he calls me to eternal rest."

12th. An old communicant, Magdalen, died suddenly. She was preparing supper, when her husband was alarmed by not hearing her moving in the house, and going into the kitchen, he found her dead upon the floor. She was baptized in April, 1795, at St. John's, and shortly after became a communicant member of this congregation. We were comforted in the belief, that she had found mercy, as for a long time she had walked worthy of the Gospel.

19th. One hundred and ninety-three communicants were present at the Lord's supper. Two persons were partakers for the first time, and 15 were present as candidates.

21st. Brother Brunner visited the assistant, Joseph, on Johnson's estate; he found him very ailing, and commended him in

prayer to the LORD's mercy. The old man, who has been for twenty-six years one of our most useful assistants, was so much affected, that he could scarcely speak for weeping.

February 11th. None of us could attend the Conference, held at St. John's. Brother Möhne was so seriously ill, that we had some doubts of his recovery.

16th. Two hundred and fifty-eight communicants partook of the LORD's supper.

March 11th. We had for a long time been anxiously concerned about the dangerous state of Sister Brunner's health; and on this day we had the grief to see her taken from us. For the last month, the physicians had given little hopes of her recovery; and lately, she had suffered much from asthma. To-day, she had a violent paroxysm of that complaint, and perceiving that she was near her end, we assembled round her bed, and Brother Brunner, in an affecting prayer, commended her departing spirit to her God and Saviour. She now rests from all her labors with him, whom she served in humility here below, and her memory remains dear to us, and our negro congregation. She was only 46 years old. We can bear witness to her faithfulness and diligence as a handmaid of the LORD.

18th. Brother Brunner's state of health became so precarious, that the doctor advised him to abstain from ministerial duty. An arrangement was made, by which he could retire for the present to Newfield.

27th. Brother Möhne went to English-Harbor, to visit the old and infirm, whom he met twice in the school-house of the Wesleyan Mission. Several not belonging to the congregation were present, and very attentive to the reading of the history of the Passion-week. Brother Möhne spoke upon the words, "*I thirst,*" and offered up a fervent prayer.

28th. Being Good Friday, our chapel was quite filled with attentive hearers.

30th. We read the history of our LORD's resurrection in the chapel, and both the public service and the afternoon meetings were attended by a large company.

April 6th. Fifty brethren and sisters, who had attained to church privileges since Easter last year, met at a love-feast, and renewed their vows of faithfulness to the LORD.

May 27th. Brother Möhne visited an old blind negro in Falmouth. He rejoiced to perceive, that, by the mercy of the LORD, the patient was awakened to a sense of his lost condition, and had turned to the LORD for mercy. In his youth, he had led a dissolute life, being addicted to liquor; he now confessed his sins, and continually prayed, that he might be delivered from the guilt and punishment of them, and be admitted to the presence of our Saviour. He earnestly requested to be baptized, and, as Brother Möhne found him truly penitent, he administered that sacrament to him in presence of about thirty persons, who surrounded his bed. The presence of God was felt during this transaction; and

some time after the poor man departed, we trust, as a reconciled sinner.

June 20th. Brother Möhne went to Richmond estate, and administered the holy communion to some old and infirm members of the congregation. Among them, he found a communicant sister confined entirely to her bed, and in great pain, but a pattern of patience. Knowing on whom she believed, she eagerly waited for His coming, when, as she said, she should be in that place where tears and sighing would eternally cease, and be permitted to behold and praise that Friend whom her soul inexpressively loved.

23d. Brother Möhne was, in the same way, engaged on Stony-Hill estate. About fifty persons assembled, and requested that a discourse might be delivered to them.

J. J. SCHICK,

CH. R. MÖHNE.

EXTRACTS FROM THE DIARY OF NEWFIELD, FOR 1834.

February 12th. Brother Müntzer visited, on Lyon's estate, the old communicant sister, Dinah, who for several weeks has been confined to her bed. She said, "I have to suffer much pain in my body, yet my Saviour supports me. Though I am a great sinner before him, yet I feel his pardoning love in my heart, and I am quite resigned to his will." When asked if she wished a hymn to be sung, she answered, "Oh yes, I want to sing: 'Let me dwell in Golgotha: weep and love my life away,' &c."

16th. At speaking with the new people, candidates for baptism, and excluded, many of the latter begged us earnestly, that we would restore them to the enjoyment of church privileges. We advised them to turn with uprightness of heart, and, as truly repenting sinners, to our Saviour, to seek his pardon, and also grace to enable them to lay aside every weight, and the sin which doth so easily beset them; and, when this was done, we would joyfully comply with their wish.

March 9th. After the usual meetings, was the funeral of the above-mentioned Sister Dinah. She was received into the congregation in 1821, and admitted to the holy communion the following year. She approved herself a faithful follower of the LORD, and a worthy member of his Church; and, in every conversation, dwelt with clearness on the interest she enjoyed in the merits of her Saviour.

20th. Brother Müntzer visited the aged Sister Sarah on Gobles' estate. She is now so debilitated, as scarcely to be able to leave her hut, yet her faith is strong, and she had a great desire to depart, and to be with CHRIST. On Brother Müntzer's leaving her, she exclaimed, with a loud voice and uplifted hands, "The holy Trinity bless thee and thine house, and all who love the LORD JESUS."

28th. Good Friday. During all the meetings great stillness and solemnity prevailed, and many were melted in tears, during the reading of the history of our Saviour's bitter death on the

cross. On Easter Sunday, the church could not contain the multitude who came to celebrate the LORD's resurrection; and, we may truly say, that, throughout the whole of this solemn and important season, we felt our Saviour's presence and peace.

On the 6th of *April*, those brethren and sisters, who had advanced in church privileges during the past year, 25 in number, met at a love-feast, when we admonished them faithfully to follow their call of grace, make their calling and election sure, and listen to the voice of the Shepherd and Bishop of souls. All were very attentive, and their countenances beamed with gratitude for the great privileges our Saviour had bestowed upon them.

16th. Brother Mützer visited several sick persons at Lynch's and Burnthorn's. At the latter place he found two of our sisters in a pitiable state. One has been a sufferer many years, from erysipelas. She said, "My pains are very great; I have not a moment's rest, yet I am resigned to my dear Saviour's will. He has seen good to afflict me in this way, but, were he to deal with me according to my sins, I should deserve much more. I have this confidence, that he will support me in all trials, even till my last hour."

17th. We spoke this week with the new people and excluded, and about 90 attended, for the most part of the latter class. They all expressed a desire to be restored to their privileges.

28th. This week we spoke with 45 of our widows, previous to their memorial-day. These conversations are truly edifying to us; they generally turn upon the same topic, viz. their entire dependence upon our LORD and Saviour, and their earnest prayers that he would prepare them for his coming, or their being called home to him.

The celebration of this festival, which we consider one of the most interesting of our annual solemnities, took place on the 4th of *May*. To see so many faithful souls, who serve GOD like Anna of old, assemble together, and, amidst many tears, testify of the warmth of their love to their Saviour, is truly affecting, the more so, as they, for the most part, prove the reality of their professions by the consistency of their lives.

On the 25th, early in the morning, we had a visit from the aged Sister Salome Gobles, who had been prevented from attending church, in consequence of having one of her toes eaten off by the rats. She was quite rejoiced to be enabled to come to church once more, as she said, to hear the word of life. In the course of conversation, we spoke of the emancipation of the negroes as being near at hand, and asked her what *she* intended to do when free. Immediately she turned round, saying, "For the freedom of our bodies we ought to be thankful to the LORD, and all our kind friends and well-wishers; but what will it avail, if the SON of GOD has not made us free from the power of sin and Satan?" These expressions she repeated several times with firmness and emphasis; and as they are in perfect consistency with her conduct, we could not but rejoice for the grace of GOD, which is revealed in the heart of this old and faithful believer.

On the 27th, Brother and Sister Müntzer went to Gobles, where we met several of our old communicant sisters, who were truly thankful to hear the words of eternal life. It is gratifying, on our visit to the estates, to see, in a few minutes after our arrival, the halt, the lame, the blind, coming in all directions—some even on their hands and feet—to meet us, and to receive a few words of consolation; and we trust they go, as directed, to the Father of mercies, and God of all comfort.

June 10th. Brother and Sister Müntzer visited two of our communicants, Jacob and Amelia. The former has been blind about twenty years, but has a healthy wife, who cares faithfully for him. We are often gratified to see how constantly and carefully she leads him to church, for which he is very thankful, as he values the means of grace.

22d. During the meeting, a messenger came, to announce the departure of the above-mentioned Jacob Sweets, by apoplexy. Since we have known him, we can give him this testimony, that he walked as an humble follower of our Saviour, and that his church privileges, especially the holy communion, which he regarded as the greatest blessing in this life, were truly precious to him. When prevented by sickness from waiting upon the LORD in his ordinances, he often wept; but of his bodily distress we never heard him utter a complaint: on the contrary, he was continually blessing and praising the LORD for the manifold mercies, which he enjoyed in his trying situation.

J. G. & CATHARINE MÜNTZER.

EXTRACT OF A LETTER FROM BROTHER B. HARVEY.

“St. John’s, December 2d, 1834.

“DEAR BROTHER,—It will, I am sure, be interesting to you to know how the emancipated people here demean themselves, after a trial of four months’ unrestricted freedom; and I am therefore happy in being able to express my conscientious opinion, that they continue to improve in character, as an orderly and industrious people. I do not mean to speak of the negroes of any particular place, but of their general conduct and appearance about the country. Some hard masters, and some bad servants, must be expected; but the laws will, in time, correct both the one and the other.

“With respect to our own people, I believe I may say, that, in all our places here, they attend the meetings of the Church more numerously than ever, and that many are now in frequent attendance, who could very seldom appear among us while held in slavery. Day schools have also been opened, and are well attended at Gracehill and Cedar-Hall, in addition to those before established at St. John’s, Gracebay, and Newfield.

“Our school at St. John’s is attended by about 200 scholars daily, and promises well. I only regret that either myself or some other Missionary cannot as yet be set apart for the education of the 1714 children attached to this congregation.

FROM BROTHER C. H. ZELLNER.

“ Cedar-Hall, December 13th, 1834.

“ You have doubtless received detailed accounts of the manner in which the great and eventful change from slavery to immediate freedom was commemorated among us here, from abler hands than mine; but, though rather late in my communication, it may not be uninteresting to you to have a few particulars from Cedar-Hall, relative to this important subject. On that memorable day, long before six o'clock, A. M., the avenues to our church, as well as the building itself, were crowded with our people, flocking in haste to the opening service. Shortly after, they repaired a second time to the LORD's house, in such numbers, that the church, hall, and school-room, were all filled, multitudes standing without, and evincing great eagerness to hear, while joy and gladness were depicted on every countenance. In the church and in the school-room, the Brethren Newby and Zetsche were engaged in preaching to the multitude, while I was similarly engaged, under the shade of some fine trees, through the branches of which the sun shone brilliantly, and added to the glad feelings which filled the hearts of both preacher and hearers. All listened with devout attention, and appeared sometimes quite overpowered by their emotions. Though quite hoarse with the exertion necessary to make myself heard by the multitude assembled, the LORD strengthened me to address our own people from the Psalmist's words: Ps. ciii. 10. The following day we held a love-feast with our members, who came so long before the appointed time, that Brother Zetsche addressed them in the church, while I preached in the school-room; at the love-feast, 30 native Africans were present. The expressions of the negroes on the occasion were truly affecting; one said, 'Massa, we could never have believed that such a thing could or would take place—it is like a dream;' another said, 'I can scarcely believe it, that I am free, it is too much for me;' a third, 'The LORD hath done something very great for us, we are not good enough for it;' another declared, 'The merciful LORD looked down from heaven upon me poor slave, me no able to thank him for he great goodness.' The generality have behaved themselves in a quiet and peaceable way ever since; indeed, in this respect, they have exceeded our expectations.

“ Before the 1st of August, we announced our intention of commencing a regular day-school, from half-past ten A. M. to three o'clock P. M. every day but Saturday. This seemed to give general satisfaction, and the school is now regularly attended by about 130 children; 200 having entered their names on our books. They are in general very diligent, and we are already cheered by the progress they have made.

“ Our Christmas and new-year celebrations were truly blessed, and our church has been crowded with eager auditors; the third holyday was particularly distinguished by the LORD's presence among the children, 400 of whom came together to sing hosannas

to the Saviour's name. We have already distributed a great number of the New Testaments sent out by our kind friends of the British and Foreign Bible Society. The receivers send many cordial thanks, and promise to make good use of them.

3. ST. KITTS.

EXTRACTS FROM THE DIARY OF BASSETERRE, FOR THE YEAR 1833.

July 7th. The Rev. Mr. Thompson, agent of the British and Foreign Bible Society, paid us a visit, with his lady, and attended our services. In the evening of the following day, a meeting was held in our church, in order to form an association, in connection with the auxiliary society established last year. The church was crowded to excess.

19th. The following is a copy of a note which Brother Bigler received from a young man, who, during the prevalence of the awful earthquake, became the subject of divine grace. He was among the number of the many, who applied for admission into our Church at that eventful season; he called upon Brother Bigler in evident concern for his salvation, and was encouraged to repeat his visits, as often as he felt disposed. He gladly availed himself of this invitation, and it soon became manifest, that a work of grace had commenced, and was proceeding in his heart:—

“My Dear Sir,—I have been directed by the Spirit of my LORD and Saviour to address these few lines to you, as you are the only person to whom I feel freedom to apply, to direct me in the way of salvation, purchased for me by the blood of JESUS. I have been much oppressed in my mind for the past week, and have at the same time a great dread on me, just the same as if some person was coming to frighten me; and, if sitting by myself, I feel a greater fear. But praise be to the name of the Lord JESUS, the moment that I feel that fear, I only sigh in my heart to my dying Saviour, and the fear is immediately gone. It is now I know that my Saviour loves me, and he will save me. I was trying while at my work to sing the tune of that hymn,

‘What, my soul, shall bow thee down?’ &c.

The moment I tried, I felt as if there was something lifting my heart and my soul from my body. My Saviour's grace I feel, his love I know; what care I for any thing more? I cannot spare any longer time to write to you, my hour is expired which is allowed me. I will try if I can come up and see you when I break off work. I have sent back that beautiful book which has brought me to the knowledge of my Saviour: I will thank you to lend me some other one.”

August 3d. This evening we finished speaking with our communicants, to the number of 501. Among this number, we are pleased to find many, in whose hearts the work of grace has commenced, and others in whom that work is making encouraging progress. We are often edified with the simple expressions of faith and confidence, which drop from the lips of our people.

The same evening, 188 assembled at our Lord's table, and on the following day 293; previous to which, 9 persons were confirmed.

18th, was our adult prayer-day, when, notwithstanding the oppressive heat, the meetings were well attended, and, we doubt not, blessed to many. After the public discourse, Brother Bigler baptized an adult; and in the class for candidates which followed, 12 were added to their number; 8 were afterward received into the congregation, and 9 readmitted.

19th. Brother Bigler rode into the country this morning, to visit the sick. On Millikin's estate, an aged communicant brother lay in the last agonies of death; in his younger years he had been the slave of ungovernable passions, but subsequently, under the influence of the blessed Gospel, his rough temper had been softened and brought into subjection. Brought up in the religion of Mahomed, he long retained a kind of veneration for that false prophet, and had still in his possession some ancient MSS. of hymns and prayers, in the Arabic character. Although 85 years of age, his faculties, till within the last 48 hours, remained unimpaired, and that of memory was surprisingly strong; he not only recollected the most prominent features in the history of his life, but even its minuter details. Among the rest, he related the following story of his capture, at the age of 14. His father, a man of great wealth and influence in the Foolah nation, placed him at school, with two of his neighbor's sons. One morning, three white men came to the school, as if to inspect it; they appeared much pleased, and after holding a private conference with the teacher for half an hour, they took leave of him, leaving a present of some cloth and money. About three o'clock P. M. he and two other boys were sent into the forest for sticks, and while engaged in cutting them, the same three white men rushed out upon them, carried them to a boat, and thence to a ship which lay at some distance from the shore. In 1825 he was received into the congregation, and in 1829 partook of the holy communion. As he seemed very near his end, Brother Bigler, after singing a few verses, commended his departing spirit into the hands of the LORD GOD of truth, who had redeemed him; and on the following day he breathed his last in a peaceful manner.

September 6th. This morning, between the hours of one and five, four slight shocks of an earthquake were felt, each shock attended with a sprinkling of rain.

29th. An interesting and encouraging incident came to Brother Bigler's knowledge this day. About a year ago, while speaking with the new people, a young woman requested to have her name put upon our list, stating as the reason for the request, that she was a great sinner, but now sincerely desired to turn to the LORD. Brother Bigler spoke earnestly to her on the subject, and while so doing, was frequently interrupted by her cries and sobs. From this time, she was a regular attendant at church and speaking, but continued to groan under the burden of sin, till about six weeks ago, under a sermon on Prov. xxviii. 13, "He that covereth his sins shall not prosper, but whoso confesseth them shall have

mercy," she was effectually convinced, that her case was such as that described under the first clause of the text. In consequence, she came to Brother Bigler the next morning, and with many tears, confessed that hitherto she had sought to cover her sins, but could do so no longer; upon which she ingenuously confessed, that she had been seduced from the path of rectitude two years before, and had always endeavored to hide this from us. "O my dear minister," she exclaimed, "forgive me, and pray for me; pray that the LORD may have mercy on me, a poor wretched sinner!" She was encouraged to go with confidence to JESUS CHRIST, who came to call not the righteous, but sinners to repentance. Last Friday night, while Brother Bigler was addressing the congregation from the words, "By His stripes we are healed," the Spirit of GOD so powerfully applied the subject to her heart, that she could no longer refrain; but faintly cried out, as she fell from her seat, "Yes, my Saviour, I have pierced thee!" This morning she came with tears of joy and gratitude, to tell us what the LORD had done for her soul. "He has forgiven me, has pardoned all poor Mary's wickedness: last night his good Spirit told me, 'Mary, you belong to your Saviour now.' Oh help me to praise my dear Redeemer!" O may our LORD and Saviour preserve her from falling again into sin!

October 21st. His Excellency the Governor, sent us a proclamation, relative to the abolition of slavery, accompanied by a circular, containing an earnest request to give that document all possible publicity; and on the 27th a large concourse of people assembled at our chapel, more from curiosity to learn the contents of the king's proclamation, than to hear the word of the King eternal. After the sermon, Brother Bigler held a public meeting, and at the commencement, read the proclamation, which was heard with respectful and serious attention, very gratifying to us.

28th. Brother Bigler was particularly requested to call and visit a sick person in town, not belonging to our Church. She sent to inform him, that she would not have dared to beg this favor, had she not three nights successively dreamed of him. Brother Bigler accordingly went, and found her in a deep decline, and perfectly sensible of her approaching dissolution. Satan was, however, permitted to disturb her peace, and she would sometimes wake out of a disturbed slumber, and fancy she heard the evil one say to her, "No hope, no hope!" and this made her very wretched. After speaking affectionately to her, and directing her to Him who was tempted in all points, that he might succor them that are tempted, the Missionary sung a few verses; but in the middle of the first verse she interrupted him, with the exclamation, "Oh, Sir, that is what I dreamt you sung for me—the same I heard in my dream!" She was commended to the LORD in fervent prayer.

November 18th. Brother Bigler visited several sick persons on Mardenboro' estate, and had an interesting interview with an old and apparently hardened watchman. He has been in some connection with our Church since 1825; but for the last two years has never come to church: when spoken to on the subject, he

would point to his tattered clothes, and say, "Massa, how I going to do? I can't come in dis fashion;" but to-day he came to me in the sick-room, and, evidently self-condemned, said as he approached, "Ah, massa, I have a bad heart; I can't do God's work, no—I can't; all the pray I pray, it don't help nothing, 't all at all." Brother Bigler spoke earnestly to him, and recommended him to fly to JESUS CHRIST with all his sins, and seek from him a new heart: then he would be able to do God's work. Many of the sick seemed much affected at this visit.

28th. The young man alluded to in a former part of this journal, came to speak with Brother Bigler; and from his simple and earnest address, it was truly delightful to observe how the LORD continues the work of grace in his heart. Among other things, he mentioned how a robbery, which had taken place a few days before in Basse-terre, affected him. He said he still trembled, while he thought how near he himself had been to the same crime, since one of the thieves had been an associate of his, with whom he had once gone great lengths in all manner of vice. "But now," he added, and his eyes filled with tears as he spoke, "see what my Saviour has done for me. I am as a brand plucked from the burning."

December 25th. Our church was better attended this morning than usual, and in the evening was quite full; and we trust that the great doctrine of the incarnation was blessed to many.

The 27th was an interesting day for our school. At half-past eleven o'clock, Brother Bigler commenced an examination of the children, of whom about 400 were present; and we were much pleased with the progress that some had made during the past year. The examination continued till four o'clock P. M., when it was thought needful to postpone the remaining nine classes, till the following Sunday.

During the love-feast, the children sung, with cheerful hearts and voices, the hymns which had been printed specially for their use; and they were greatly pleased with their little reward-books, cards, &c.

29th. This morning our church was found too small to contain the multitude that came to worship. At eleven o'clock A. M., Brother Bigler preached; and after the sermon, Brother Kochte addressed those who were not able before to get into the church. Brother Bigler then continued the children's examination, much to our satisfaction, and closed with a fervent prayer in behalf of teachers and pupils. We can truly say, that this Christmas festival has been a blessed season to many souls.

At the close of this year, we observe, that, since the 1st of January, 1833, 6 adults and 60 children have been baptized; 46 received into the congregation, and 27 readmitted; 44 have become communicants; 48 adults and 9 children have departed this life; 49 have been excluded.

At present, our numbers are as follows:—Communicants, 718; baptized, not yet communicants, 455; baptized children under 12 years, 740; candidates for baptism, 178; new people, 650; returned excluded, 110. Total, 2851.

EXTRACT OF A LETTER FROM BROTHER D. BIGLER.

“*Basseterre, October 6th, 1834.*”

“DEAR BROTHER,—Since the 1st of August, we have had an accession of not fewer than 100 scholars; and we are now preparing to recommence our Monday evening school, and to establish noon and night schools, on several estates in our neighborhood. This is unquestionably the most efficient means of improving the minds of the children, and I am happy to say, that the object has been warmly taken up by the friends of religion in this island, and that an association has been formed, for the instruction of the laboring population.

“A few weeks ago, I paid a visit to Bethel, in order to make myself thoroughly acquainted with the inward and outward circumstances of that station. I assisted in the establishment of a Sunday school, the regulation of the Sunday and weekly services, and in other arrangements, which we hope will tend to the advancement of the promising work at this place. There seems little doubt that a congregation, and a pretty numerous one, may, by the LORD’S blessing, be gathered, if we build a proper church. A very pleasing feature in the character of the negroes in this part of the island, is, their desire to hear God’s word, and to enjoy the benefit of regular worship. They are extremely ignorant, and may truly be said to be perishing for lack of knowledge. I preached to them on a Sunday morning, and the house was filled, although they knew nothing previously of the coming of a stranger. At the conclusion of the services of the day, they came, and simply, but cordially, thanked me for the good words I had spoken. Satisfied as to the prospect of gathering a congregation, I next turned my attention—to the extreme inconvenience, nay, positive unhealthiness of the present building, which serves, as you are aware, both for a dwelling-house and church. Our present idea is, to convert the whole into a church, for which we think there are the needful facilities, as well as sufficient materials; and to erect a smaller but more commodious frame-work house, for the residence of the Missionary.

“By the LORD’S mercy, order has been restored throughout the island, and we are encouraged to believe, that the occurrences which have taken place within the limits of our own flock, however painful at the time, have made a salutary impression on the minds and hearts of many, and will be followed by beneficial results.

D. BIGLER.”

FROM BROTHER HENRY SIMON.

“*Bethesda, November 6th, 1834.*”

“DEAR BROTHER,—You will be interested to hear, that we commenced an infant school at this place, in January last. It was opened with about a dozen free children; but, since the 1st of August, their number has increased to 54, and is increasing rapidly from week to week, so that in all probability, it will amount to more than 100 before the close of the year. The manage-

ment of the school has devolved almost entirely upon Sister Simon, with a little occasional assistance from myself. I likewise superintend two day schools; the one of about 50 scholars, on Matthew's estate, the other on White's, of nearly the same number. But our infant school gives us most satisfaction; some of the children, who eight months ago did not know a single letter, are now able to read lessons in the school books with fluency. A little girl, only two years and nine months old, has since the 1st of August not only learned her letters, but even to spell words of two or three syllables, to repeat her morning and evening prayers, and many scripture texts and verses of hymns. The parents seem to be much pleased with the attention we pay their children, of whom all under six years of age are absolutely free, and have no one to take care of them while their parents are at work. About 5 of the girls are taught needle-work.

"Our Sunday and evening schools are attended by from 100 to 150 children."

4. BARBADOES.

EXTRACT OF A LETTER FROM BROTHER JOHN TAYLOR.

"Bridgetown, November 4, 1834.

"DEAR BROTHER,—On the 27th ult. I came hither from Sharon, to direct the laborers and masons. We have rented a small house and kitchen, in which we live; it is only a few yards from the spot where we are to build our chapel. Brethren Klose and Zippel were here yesterday, when we marked out the ground. There are two wells of water on the land, which, though too hard for drinking, will save much expense in the building. Next Thursday, the 6th inst., God willing, we intend laying the foundation-stone; the situation is pleasant, in the south-east part of the town, about 60 feet behind the Roebuck-street, with an entrance 15 feet wide. It will be the only church or chapel in this quarter, which is very populous. We have got a most desirable situation in the town, distant from other places of worship, cool and airy, and where, if the LORD bless his word, thousands of souls may be brought from darkness to light. It will admit of a small burial-ground which we intend to lay out.

"Since we came hither, we have distributed a great many tracts, and lent the bound tracts to read. Every day our little room is besieged by boys and girls, and adults, whom we willingly supply, and when they have read one tract, they come for another. They have requested us to keep evening meetings, which we intend to do as soon as possible.

"Brother Klose assists me in the inspection of the work, besides caring for the congregation at Sharon. The whooping-cough and measles have proved fatal to many, both in town and country; 42 children under 12 years of age, have, in this year, been interred in our new burial-ground at Sharon. In consequence of the prevalence of this epidemic, our infant school is at present very thinly attended. Brother Zippel has begun one at Mount-Tabor.

"I trust the LORD will incline the hearts of our friends in this

island, to enable us to complete what we have begun here, in his name. We were much encouraged by the daily word and doctrinal text for the 27th ult. At our morning devotions in this little cabin, we were quite overcome with a feeling of our Saviour's presence, and we earnestly entreated him to make this place a light to the many souls around.

“Bridgetown, November 25th, 1834.

“In my last, I informed you that we had made a beginning of a chapel here in Bridgetown; we have now got two door-cases in, and have 7 masons at work; on Saturday last, we had 13. Six masons and 27 laborers belonging to our congregation at Sharon, gave us a day last Saturday, and on the preceding Saturday, 24 came; some who cannot work themselves, send provisions for the others. Many of our friends, both in town and country, have subscribed either money, building materials, or labor.

“Our chapel is 50 feet by 30, and we hope to be able to raise the walls so high as to admit of a gallery. Our friends tell us it is too small; but we say, our means are small, and if it should please the LORD to bless the preaching of his word in this place, our successors may build a larger chapel, and convert this into a dwelling-house for two Missionary couples. Indeed we hope, this will one day be the principal settlement in the island. On Saturday evening, I go home to Sharon, to assist Brother Klose in keeping the usual meetings, and generally return on Monday morning.

“Sharon, January 2d, 1835.

“We lately called on our worthy governor, when he gave us 10*l.* currency toward our new chapel in town.

“In the course of the year 1834, there were baptized at Sharon 149 adults, and 103 children; 38 persons were received or re-admitted into fellowship; 47 admitted to the holy communion. Departed this life, 66 adults and children, and 24 were excluded. Forty-three couples were married.

“The congregation consists of 321 communicants; 382 baptized adults; 325 baptized children; in all, 1,028; to which, if there be added, 318 candidates for baptism; 296 new people; and 45 excluded, or suspended from fellowship; the whole number of souls under our care, will amount to 1687.

“At Mount-Tabor, 10 adults and 11 children were baptized; 6 persons received into the congregation; 8 departed; 9 were excluded. The congregation consists of 105 adult members, of whom 41 are communicants; 45 baptized children; candidates for baptism or reception, 55; new people, 50. Total 285.”

5. TOBAGO.

EXTRACT OF A LETTER FROM BROTHER JAMES THOMAS LIGHT.

“Montgomery, November 25th, 1834.

“MY DEAR BROTHER,—I long to hear from you, whether there are any hopes that our worthy Christian friends, who have done so much to further our labors in Tobago, will continue their

wanted liberal assistance, and by so doing, enable us in the first place to enlarge our chapel, and then to build a school-house. The heat of our little chapel is really such as to endanger our health. And though we cannot expect much from the generation that now is, yet I trust that nothing, however discouraging, will induce us to abate our labor of love in behalf either of the parents or their children.

“We visit Indian-Walk estate monthly, and Brother Coates visits Runnemedede, an estate about two miles further up the mountains; we are also desirous to be helpful on Woodland’s estate, as well as Buccoo and Mount-Irvine.

“December 30th, 1834.

“Most of us have been brought very low by sickness, during the year, and appearances have, at times, been very discouraging. But the throne of grace being very nigh, we found there a refuge and a hiding-place.

“At the close of the year, we would notice the following particulars respecting our congregation:—23 adults have been baptized and received; 10 children have been baptized; 12 persons have departed this life, and 7 have been disowned; 9 have become communicants, and 8 are at present candidates; 15 have been added to the class of catechumens, and 2 of this class disowned. Three couples have been married.

“Our little flock numbers as follows:—communicants, 28; candidates, 14; baptized adults, 104; baptized children, including those at Indian-Walk, 163; candidates for baptism, 70. Total, 379.

“There are upward of 300 names entered in the lists as candidates and hopeful new-comers; many of them are, however, unknown to us, so that we do not venture to give more than 70 as the present number.”

6. DANISH ISLANDS.

A letter from Brother Böhnhof of Friedensfeld, in St. Croix, dated Sept. 30th, 1834, states, that a violent storm, by which that island, and several of those adjacent, were visited on the 21st inst., passed over without doing any serious injury to any of our settlements, for which instance of the Divine protection, our brethren and sisters felt truly thankful. The place of worship for the aged and infirm members of the congregation at New-Herrnhut, residing in the town of St. Thomas, which was burned down in the conflagration of December 31st, 1832, has been rebuilt, to the great joy of those for whose benefit it is intended. The Missionaries in all these islands were favored to enjoy a pretty good state of health.

V. CORRESPONDENCE OF THE EDITOR.

Extract of a letter from Brother Jacob Bininger, a member of the United Brethren’s Congregation at New-York, now in the Island of Jamaica.

“New-Fulnec, December 22, 1835.

“Among the innumerable tokens of my Saviour’s goodness to me of late, his directing my steps hither I place among the chief.

Could you only, my dear brother, yourself be a witness to the scenes and events about us! What a Missionary's life and labors were, I never before had a conception of—they are incessant, in season and out of season, in fair and tempestuous weather, by day and by night, ever continued and never finished. The poor negroes, of all ages, and both sexes, as an hour becomes their own, hasten with eager step to his door, conscious that it is ever open, and himself ever ready to impart instruction or administer comfort. Thus, at almost all hours of the day, but particularly from 4 o'clock, P. M., when their labor ceases, until 10 at night, groups of these precious souls are seen bending their way over cliff and dale to the mission premises. No distance, or weather, or darkness of the night, deters; neither precipitous roads, covered with sharp flinty stone and rock, which must often pierce their feet, (for they have no shoes,) can repress their desire to gain a word of instruction. When they break up and retire, particularly now, when the children meet to practise anthems for Christmas, they make vocal the mountains and valleys with the praises of their Redeemer's love. It is truly affecting. O! that our dear congregation, every member, all who love Zion, could see and witness these wonderful doings of the LORD! How would their warmest emotions be excited! how the anxious wish thrill through every fibre of their heart to do something in this glorious cause! And more, far more so, when they further learned that hundreds, perhaps thousands, panting to participate in these blessings, are prevented for want of something wherewith to cover themselves. My fellow-members and brethren in the Lord JESUS, pity these poor outcasts for whom CHRIST died! Thirty or forty cents will buy a decent cover or shirt, and enable them to attend, and hear, and learn to read the word of life. My dear brother, the wants of this people cry to Heaven. Could they be rung in the ears of your rich luxurious city! O! that some appeal at least could be made that would reach the case and respond to the cries and necessities of the occasion!"

NOTE.—Donations for the above object—of providing clothing for the destitute negroes,—will be thankfully received and faithfully applied, if left with the Editor, No. 14 Dutch-street, New-York.

VI. List of the Missionary Stations of the United Brethren;

Of the MISSIONARIES employed in them; and the number of CONVERTS belonging to each, toward the close of the year 1835.

N. B.—In this catalogue, the figures within parentheses refer to the year in which the mission or station was established; *m.* denotes that the Missionaries are married; *w.* widowers; *s.* single or unmarried; *cong.* the congregation, including baptized children and catechumens. The numbers are derived from the latest returns to which the compiler has had access. In the enumeration of the Missionaries the wives are included.

GREENLAND.—1733.

New-Herrnhut (1733.)—*m.* Brn. Lehman, Ulbricht; *s.* Brn. Herbricht, Richter; *cong.* 368.—Lichtenfels (1758.)—*m.* Brn. Eberle, Mehlhose; *s.* Br. Caspar Kögel; *cong.* 371.—Lichtenau (1774.)—*m.* Brn. Tietzen, J. Kögel, Bans; *cong.* 671.—Fredericksthal (1824.)—*m.* Br. Muller; *s.* Brn. Lund, Asboe; *cong.* 408; Br. and Sr. Ihrer on a visit in Europe.—Total—23 Missionaries, and 1820 Greenland converts, including about 840 communicants.

LABRADOR.—1770

Nain (1770).—*m.* Brn. Lundberg, Henn, Beck; *s.* Br. Albrecht; *cong.* 248.—Okkak (1776).—*m.* Brn. Stürman, Körner, Knaus; *s.* Br. Erdman; *cong.* 343.—Hopedale (1782).—*m.* Brn. Meisner, Glitsch, Hertzberg; *cong.* 155.—Hebron (1830).—*m.* Brn. Morhardt, Mentzel; *s.* Brn. Freytag, Kruth; *cong.* 125; Br. and Sr. Stock, and *s.* Br. Fritsche, on a visit in Europe.—Total—29 Missionaries, and 871 Esquimaux converts, of whom about 336 communicants.

NORTH AMERICAN INDIANS.—1734.

Among the Delaware Indians in Upper Canada, New-Fairfield (1792).—*m.* Brn. Luckenbach, Miksch, Vogler; *cong.* 247. Among the Cherokees in Georgia (1801).—*m.* Br. Clauder; *cong.* 113.—Total—8 Missionaries, and 360 Indian converts, of whom about 85 communicants.

WEST INDIES.

DANISH ISLANDS.—1732.

In ST. THOMAS. New-Herrnhut (1732).—*m.* Brn. Sybrecht, Damus, Eder; *cong.* 955.—Niesky (1753).—*m.* Brn. Wied, Freytag, Kleint; *cong.* 1119.—ST. CROIX. Friedensthal (1751).—*m.* Brn. Müller, Bönhof, Schick; *cong.* 2032.—Friedensberg (1771).—*m.* Brn. Sparmeyer, Plättner; *cong.* 2142.—Friedensfeld (1805).—*m.* Brn. Staude, Popp; *cong.* 2461.—In ST. JAN. Bethany (1754).—*m.* Brn. Blitt, Köster; *cong.* 547.—Emmaus (1782).—*m.* Brn. Schmitz, Meyer; *cong.* 971.—Total—7 settlements, 34 Missionaries, 10,227 negroes, of whom 4009 communicants.

JAMAICA.—1754.

New-Eden (1816).—*m.* Br. Kochte; *cong.* 1589.—Irwin-Hill (1815).—*m.* Br. Robbins; *cong.* 509.—Fairfield (1823).—*m.* Brn. Ricksecker, Renkewitz; *cong.* 2143.—New-Carmel (1827).—*m.* Brn. Collis, Pfeiffer; *cong.* 1472. New-Bethlehem (1833).—*m.* Br. Hainan; *cong.* 432.—New-Fulnek (1830).—*m.* Brn. Zorn, Davies; *cong.* 733.—Mile Gully—*m.* Br. John Scholefield.—Total—7 settlements, 20 Missionaries, 7182 negroes, including New-Beaufort and Mesopotamia, of whom about 1453 communicants.

ANTIGUA.—1756.

St. John's (1761).—*m.* Brn. Harvey, Thraen, Morrish, Zetsche; *cong.* 6974.—Gracehill (1773).—*m.* Brn. Bayne, Bigler; *cong.* 2311.—Gracebay (1797).—*m.* Br. Möhne; *cong.* 1110.—Newfield (1817).—*m.* Br. Müntzer; *cong.* 1169.—Cedar-Hall (1822).—*m.* Br. Zellner; *w.* Br. Newby; *cong.* 2272. On their passage thither—*m.* Brn. Hartwig and Miller.—Total—5 settlements, 23 Missionaries, 13,836 converts, of whom about 5113 communicants.

ST. KITTS,—1775.

Basseterre (1777).—*m.* Brn. Schick, A. Scholefield; *cong.* 2834.—Bethesda (1819).—*m.* Br. Simon; *cong.* 1804.—Bethel (1832).—*m.* Br. Seitz; *cong.* 350.—Total—3 settlements, 8 Missionaries, 4988 converts, including 1205 communicants.

BARBADOES.—1765.

Sharou (1767).—*m.* Brn. Taylor, Klose, Oerter; *cong.* 1687.—Mount-Tabor (1825).—*m.* Br. Zippel; *cong.* 283.—Total—2 settlements, 8 Missionaries, 1970 converts, of whom 362 communicants.

TOBAGO.—1790 (renewed 1827.)

Montgomery (1827).—*m.* Brn. Light, Coates.—1 settlement, 4 Missionaries; *cong.* 380.—28 communicants.

DEMERARA. 1835.

Plant. Anna Regina—*m.* Br. Coleman.—2 Missionaries.

SURINAM.—1735.

Paramaribo (1767).—*m.* Brn. Passavant, Schmidt, Treu, Jacobs, Döhrnan; *cong.* 3191, besides 280 living on plantations.—Plant. Charlottenburg—*m.* Brn. Voight, Hartman.—Total—2 settlements, 14 Missionaries, 3471 converts, including about 1240 communicants.

SOUTH AFRICA.—1736 (renewed 1792.)

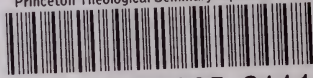
Gnadenthal (1792).—*m.* Brn. Hallbeck, Stein, Nauhaus, Brauer, Sonderman; *w.* Sr. Kohrhammer; *cong.* 1383.—Groenekloof (1808).—*m.* Brn. Clemens, Lemmert, Lehman, Meyer; *cong.* 668.—Hemel-en-Aarde (1823).—*m.* Br. Tietze; *cong.* 79.—Eliu (1824).—*m.* Brn. Teutsch, Luttring, Schopman; *cong.* 231.—Enon (1818).—*m.* Brn. Genth, Halter, Stolz; *w.* Sr. Hornig; *cong.* 443.—Shiloh (1828).—*m.* Brn. Fritsch, Hoffman; *s.* Br. Bonatz; *cong.* 371.—Br. De Fries and wife, and *s.* Sr. Miller, on their passage.—Total—6 stations, 42 Missionaries, 3175 converts of the Hottentot, Caffre, Tambookie, and other native tribes, among whom are 1107 communicants.

GENERAL SUMMARY.—44 stations, 215 Missionaries, and 48,280 converts, of whom about 15,768 are communicants. Of these 2691 are Greenlanders and Esquimaux, 360 Indians, 42,034 negroes and persons of color, and 3175 Hottentots, and other natives of South Africa.

THE UNIVERSITY OF CHICAGO

I-7 v.5
United Brethren's Missionary

Princeton Theological Seminary-Speer Library



1 1012 00325 3111